

**JOY
FOR
AN
ANXIOUS
AGE**



**A STUDY GUIDE ON PHILIPPIANS
BY SAMUEL HUGH MOFFETT
AND EILEEN FLOWER MOFFETT**



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A STUDY GUIDE ON PHILIPPIANS

for individuals, circles, youth-adult groups,
and men's and women's groups
who will study and try to discern what God is saying
through his Word to his people in this anxious age

BY SAMUEL HUGH AND EILEEN FLOWER MOFFETT

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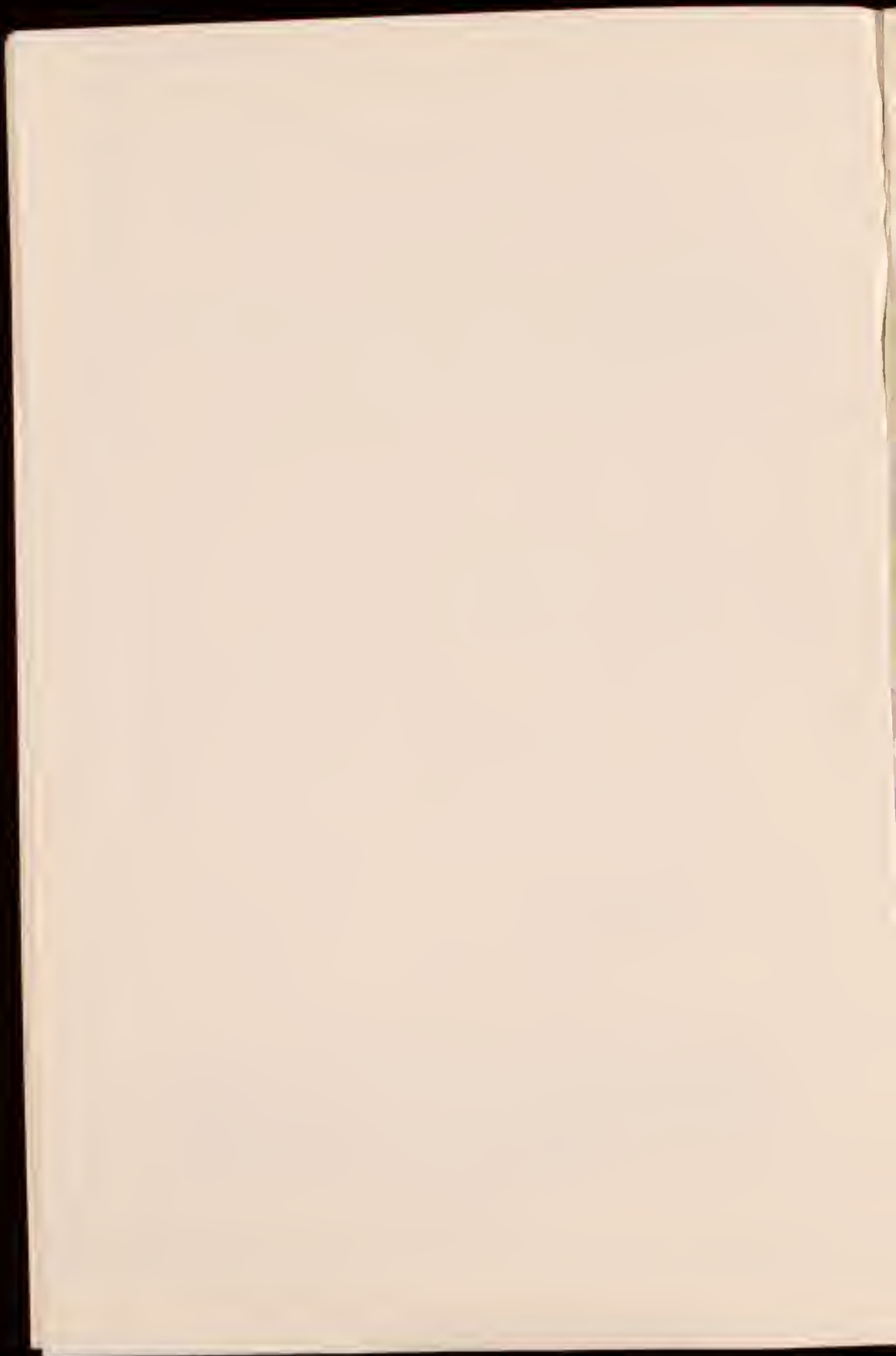
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Preface

THE LETTER OF PAUL TO THE PHILIPPIANS is a Christian answer to anxiety. It is God's message through Paul to the church in an anxious age. Its theme is joy.

The question is, How could such great joy spring from such troubled times? The apostle was in prison. The world was going to ruin all about him. His favorite church, the congregation in Philippi, was in danger of division. Yet with the serenest confidence he wrote: "I am glad and rejoice. . . . Likewise you also should be glad and rejoice with me" (Phil. 2: 17-18). Why? What was there for him to be joyful about?

It should be worth a little time for us in our own age of anxiety to search this beautiful letter for the answer. We may then be rewarded with the discovery of two of the rarest secrets of the Christian life: How to be happy in an unhappy world and how to find unity in the midst of division.

The search should also give us an unparalleled picture of the inner, private life and thought of the greatest Christian who ever lived, for this is the most personal and most affectionate of all Paul's letters.

This study guide is divided into seven chapters. The first is introductory, outlining the background of the letter. The other six deal in succession with the major divisions of the letter. Each chapter contains study helps and an additional section for those with the will and the time for more intensive study.

S. H. M. and E. F. M.

THE AUTHORS

DR. AND MRS. SAMUEL H. MOFFETT are both on the faculty of the Theological Seminary of the Presbyterian Church of Korea. Mrs. Moffett teaches English and shares in her husband's work through contact with the students and by helping in various church activities, particularly in the field of Christian education. Dr. Moffett is professor of the history of theology.

This Protestant seminary is now the largest one in all Asia. The present enrollment is over 250, and more than one thousand of its graduates are serving the church in Korea.

TROUBLED TIMES

THE LETTER OF PAUL TO THE PHILIPPIANS was written from Rome probably about A.D. 62, only thirty years after the crucifixion of Jesus Christ, and half-way through the reign of the Emperor Nero.

The nineteen hundred years that have passed since then have changed the world in almost everything but its anxieties. Today's man may conquer space, but he still wrestles as unsuccessfully as the Romans and the Philippians with the harder problems of war and poverty and unhappiness and the ultimate meaning of life.

The Anxious World of the First Century

Like ours, the age of the apostle was an age of war. Rome was the strongest power on earth, but it was discovering to its surprise that it takes more than an army to keep the world at peace. At the edges of its strength, on the far borders, there was always war. What Viet Nam is to the world today, the British Isles and Armenia were to Rome while Paul was writing to Philippi. He was writing to a city that knew war at first hand, a city of soldiers and their families. Philippi had been chosen by the Emperor as a home for veterans of Rome's wars. There were men still living there who had fought against Anthony and Cleopatra. It is not surprising, therefore, to note how often he uses martial language in the letter.

Like ours also that age was an age of uneasy extremes of wealth and poverty. The Emperor Nero could spend the equivalent of \$175,000 on Egyptian roses for just one banquet, yet one out of every three or four persons in Rome was a slave. As Rome's wealth increased, its virtue seemed to disappear. The cities decayed. Women were warned to stay off the streets of Rome at night. Every pleasure and every vice was available. Philippi, as a Roman colony, had privileged status and had become a little Rome with all the trappings and temptations of Roman baths and theaters and Dionysian revels. (Samuel Dill, *Roman Society: From Nero to Marcus Aurelius*, p. 32; D. A. Hays, *Paul and His Epistles*, p. 410.) Note how Paul warns the church there against the enticements of luxury, the "god of the belly" (Phil. 3: 19), and encourages the Philippians in the right use of money (ch. 4: 14-18).

Like ours it was an age of rapid social change. Philippi saw the fading of "the glory that was Greece." It had been founded in northern Greece (Macedonia) by Philip, the father of Alexander the Great. Now it had passed into the hands of Rome, but though the language of the city was Latin the country people still spoke Greek. The West of that day was being Romanized, as the world of today is being Westernized. There were many who bemoaned the changing of the times, but not Paul. At Philippi he wasted no time lamenting the passing of the old, but used the new Roman ways to the advantage of the gospel. (Acts, ch. 16.)

Rome itself was changing from Republic to Empire, and the city of Philippi had figured prominently in the change, for it was on the plains around the city that one of the decisive battles of history took place. There, about one hundred years before the coming of Paul, Augustus, the first emperor and the nephew of Julius Caesar, defeated the last Republican, Brutus, and Rome moved from democracy to dictatorship. Its age of rugged individualism came to an end. Emperors shook off the authority of the Senate and ruled like Oriental despots. By the time Paul wrote this letter they were even beginning to be worshiped like Oriental gods. (Dill, p. 617.) When Paul reminded the Philippians that there is a "name which is above every name," and that "Jesus Christ is Lord" (Phil. 2:9-11), he was calling them to a confession that would clash head on with emperor worship and in a year or two would provoke the first of the great Roman persecutions.

But above all, like ours, that age was an age when life too easily lost its meaning and man too easily gave up hope. The frantic vices of the Empire were but a vain search for happiness when real hope of happiness had died, a kind of Roman existentialism.

The best philosopher of the age was Seneca. He was a Roman millionaire who could lie on a purple couch under golden ceilings and murmur in strange despair that life is living death, "a fatal gift of which the best that can be said is that the torture is short" (Dill, p. 14).

In the same city, Rome, was a Jewish prisoner in chains. The sad and suave philosopher and the fiery little Jew probably never met. The social contacts of a prisoner in Rome were limited. But when Paul wrote to Philippi, out of that prison cell came a trumpet call of Christian joy that is the best answer ever written to Seneca's unhappy gospel of universal pessimism.

The Happy Prisoner

No one seriously doubts that Paul was the author of this letter. About a hundred years ago it was fashionable for a time, particularly in Germany, to attack the genuineness of the letter on the ground that it is too gentle and kind to be a letter of the thundering Paul. Modern scholarship, however, has discredited this line of criticism. As one recent commentator puts it, "This is a bit like saying that the Churchill who delivered warlike speeches about

Hitler could not have written friendly letters to Roosevelt. . . . If this letter was not written by Paul, nothing was." (Carroll E. Simcox, *They Met at Philippi*, p. 21. For a discussion of the rise and fall of the critics' attack, see M. R. Vincent, *Philippians* [The International Critical Commentary], pp. xxv ff.)

There is not quite the same degree of certainty about where Paul was when he wrote the letter. It was either Rome or Ephesus, probably Rome. The general situation described could fit either city. Even the reference to the "praetorian guard" (ch. 1: 13) does not rule out the possibility of Ephesus. But the weight of tradition, and the tone of Paul's references to his imprisonment and to the church in the city where he is imprisoned, make Rome the much more probable choice. The date, therefore, is about A.D. 62, ten years later than if it were written from Ephesus. (See Ernest F. Scott, "Philippians," *The Interpreter's Bible*, Vol. 11, pp. 5-7.)

What the letter says is much more important than where and when it was written. It tells how a Christian, even in jail, can be happier than the wisest and richest philosopher in the greatest city on earth. Compare Seneca's "life is a fatal gift," with Paul's "I have learned, in whatever state I am, to be content" (ch. 4: 11). Moreover, there was something deeper than contentment to Paul's happiness. He was a man who knew the exquisite joy of vision—a vision that once had called him "over to Macedonia" to Philippi, and a vision that now even through prison bars showed him the whole world as Christ's. (Ch. 2: 10-11.)

Philippi and the Christian Mission

It may have been the Philippian church's strategic position in Paul's world vision of Christian mission that gave it a special place in his heart and made this letter the warmest and most affectionate of all his letters to the churches. (Ch. 1: 7-9.) Paul loved Philippi as his first church in Europe. But more than that—for the geographical distinction did not mean as much then as it does now—Philippi marked an important step forward in the Christian march on Rome. Paul had already preached to Jews and Greeks. At Philippi, which had special Roman status as a colony of Roman citizens, he was reaching the edge of Rome itself, and Rome was the gateway to the whole world. It is in this global sense that Paul can describe the church in Philippi as "the beginning of the gospel" (ch. 4: 15).

Philippi was indeed strategically located for mission in the world of that day. The main arterial highway, the Egnatian Way, between Asia and Rome, was guarded at the edge of Europe by the forts of Philippi. So when Christianity entered Western history from Asia, it came with Paul through Philippi.

One of the most overworked myths of our time is that Western imperialism invaded the Orient through the Christian missionary movement. *Philippians* reminds us that this is all wrong. The first missionary went the other way.

The gospel did not "invade" Asia; it came from Asia, and its first beachhead in the European West, so far as we have any record, was at Philippi. Furthermore, in the Communist myth, the missionary is the aggressor. In Philippi he is in prison; and he is in prison again when he writes to the Philippians. In the Communist myth the missionary buys his converts with capitalist gold. In Philippi, again, it is just the other way around. It is the converts who are paying the missionary. The whole letter to Philippians is really just a thank-you note for their gifts. In the Communist myth, the missionary is an imperialist; in Philippi, the missionary is of a conquered race, and it is his converts who are the imperialists. Curiously enough, even the little church there is born with an imperialist tinge in the house of Lydia, a seller of the imperial purple. As for the missionary, he was just a laborer, a maker of tents.

Look back then and imagine the apostle, the pioneer to Europe, as he steps ashore at the port of Neapolis. The account is in Acts, ch. 16, where the narrative suddenly switches to the first person, indicating that Luke had joined the party there. He was eager, perhaps, to show Paul his hometown, for some think that Luke was born in Philippi.

So the little missionary party hurries over the coastal ridge to the city nine miles away, with its Greek town stretching along the hills and the Roman colony spreading across the plain. Perhaps they passed a grove of trees where the river ran outside the city and where a small group of Jews met on the Sabbath for prayer. There a few days later the Lord opened Lydia's heart. "It was in green pastures and beside still waters that St. Paul won his first European convert," observes James Hastings (in the *Dictionary of the Apostolic Church*, Vol. 2, p. 215). And she was a woman. The "man of Macedonia" turned out to be a woman!

The Women in Philippi

The church in Philippi is unique in the New Testament for the place occupied there by women. It is clear witness to the fact that from the beginning the Christian faith moved toward the emancipation of women. The first believer in Philippi was a businesswoman. (Acts 16: 14.) The first open demonstration of Christian power there was the deliverance of a slave girl. (Vs. 16-18.) Ten years later, when Paul writes to the church, two of the only three leaders in the church mentioned by name are women (Phil. 4: 2), and he specifically notes the help that women had been to him in this the beginning of the Christian mission to the West (ch. 4: 3).

The Letter

For anyone who likes neat outlines constructed around a central, unifying theme, Philippians is going to be a disappointment. It is not an essay, like Romans or Hebrews. It is pure letter—warm, personal, repetitious, and like some sermons, twice as long as it starts out to be. Paul finishes his letter in ch. 2 (as we divide it). He begins ch. 3 with "Finally," and then goes on for

two more chapters. He writes seven verses in ch. 4, says "Finally" again, and goes on for twice as many more verses. Even after he has said "Amen" (ch. 4: 20), he cannot stop but adds a three-verse postscript.

Analytically, the letter divides into six main sections:

1. *Greetings and prayer* for the Philippians (ch. 1: 1-11).
2. Then the subject shifts to *Paul's situation in Rome* (ch. 1: 12-26).
3. His thought turns back to Philippi with an *appeal for unity* (chs. 1: 27 to 2: 18).
4. Again in Rome, he tells of *his future plans* (ch. 2: 19-30).
5. To Philippi once more, *warnings and appeals* (chs. 3: 1 to 4: 8).
6. *Thanks for the gift* from Philippi (ch. 4: 9-23).

But we will divide the letter a little differently and outline it as follows:

PHILIPPIANS: AN OUTLINE

- I. The Joys of Partnership (ch. 1: 1-11)
 - A. Paul and His Partner: A Greeting (vs. 1-2)
 1. The partnership is for mission (v. 1)
 2. The partnership is in Christ (vs. 1-2)
 - B. Paul and His Partners: A Prayer (vs. 3-11)
 1. They were his joy in the past (vs. 3-5)
 2. They are his beloved friends now (vs. 7-8)
 3. He is confident of their future (vs. 6, 9-11)
- II. The Joys of Adversity (ch. 1: 12-30)
 - A. The Advantages of Opposition (vs. 12-18)
 1. Imprisonment can help the gospel (vs. 12-14)
 2. Even church division has its uses (vs. 15-18)
 - B. The Hope of Deliverance (vs. 19-26)
 1. Our hope is in Christ (vs. 19-21)
 2. Our deliverance is for others (vs. 22-26)
 - C. The Christians' Part in Victory (ch. 1: 27-30)
 1. Be moral (v. 27)
 2. Be united (v. 27)
 3. Be brave (v. 28)
 4. Accept suffering (v. 29)
 5. Be involved (v. 30)
- III. The Joys of Unity (ch. 2: 1-11)
 - A. The Call to Unity: Be One (vs. 1-2)
 - B. The Prerequisite of Unity: Be Humble (vs. 3-4)
 - C. The Secret of Unity: Be in Christ (vs. 5-11)
 1. The power is in Christ (v. 5)
 2. The example is Christ (vs. 6-11)

- IV. The Pursuit of Unity (ch. 2: 12-30)
 - A. The Responsibility of Unity (vs. 12-13)
 - B. The Marks of Responsibility (vs. 14-18)
 - C. Leadership for Unity (vs. 19-30)
 - 1. Timothy, the missionary partner (vs. 19-24)
 - 2. Epaphroditus, the local leader (vs. 25-30)

- V. Warnings Against Three Threats to Unity (ch. 3: 1-21)
 - A. Against Self-righteous Legalists (vs. 1-11)
 - 1. Rites are nothing; Christ is everything (vs. 1-3)
 - 2. Race is nothing; Christ is everything (vs. 4-7)
 - 3. Our righteousness is nothing; Christ is everything (vs. 8-11)
 - B. Against Self-satisfied Saints (vs. 12-16)
 - C. Against Self-serving Sinners (vs. 17-21)

- VI. Final Appeals for Joy and Unity in Christ (ch. 4: 1-23)
 - A. Appeal for Unity (vs. 1-3)
 - B. Appeal for Joy (vs. 4-7)
 - C. Concluding Remarks (vs. 8-23)
 - 1. The Christian's mind (vs. 8-9)
 - 2. The Christian's resources (vs. 10-23)

STUDY HELPS

1. Read together Acts, ch. 16.
What three segments of society were represented by the first converts in Philippi? What segments of society is your church reaching? Does it miss any? Why?
2. How did Paul and Timothy make use of Roman influences in Philippi for the advantage of the gospel? Applying this lesson to ourselves, list ways in which we might take advantage of social change in our own society for the sake of our revolutionary faith.
3. Review the reasons for Paul's great interest in Philippi. What can we learn from him in terms of strategic planning? Where are the most important centers for Christian mission in today's world?
4. List the reasons why our age is called "An Anxious Age." As you begin to read Philippians, jot down any Christian answers to these specific anxieties that you may find.
5. Locate and begin to familiarize yourselves with some of the following commentaries and study books (perhaps available in the church library):

William Barclay, ed., *The Letters to the Philippians, Colossians, and Thessalonians* (The Daily Study Bible).

Archibald M. Hunter, *Galatians, Ephesians, Philippians, Colossians* (The Layman's Bible Commentary, Vol. 22).

J. H. Michael, *Philippians* (The Moffatt New Testament Commentary).

Paul S. Rees, *The Adequate Man: Paul in Philippians*.

Ernest F. Scott, "Philippians," *The Interpreter's Bible*, Vol. 11.

Carroll E. Simcox, *They Met at Philippi*.

And some of the following Bible versions: The Revised Standard Version, J. B. Phillips' *The New Testament in Modern English*, *The New English Bible*, *The Moffatt Translation*, K. Taylor's *Living Letters*.

6. If you are interested in further information on the world of Paul's day, see Samuel Dill, *Roman Society: From Nero to Marcus Aurelius*; or S. Angus, *The Environment of Early Christianity*; or the Pelican paperback, R. H. Barrows, *The Romans* (esp. pp. 10-11, 59-69, 89-92, 179-184).

FOR THOSE WHO DESIRE MORE INTENSIVE STUDY

1. You will need a good concordance, or at least a Bible with a concordance included. Pick out the five most important Bible passages on joy, which you can find outside of Philippians.
2. If you have a topical concordance, see what you can find in the Bible about anxiety, fretfulness, worry.
3. Who are some of the important women mentioned by name in the New Testament church? What was the place of women in the life of the community of believers? Read Luke 1: 5-38; ch. 2: 36-38; ch. 10: 38-42; John 12: 3-8; Acts 9: 36-41; I Tim. 2: 9-14; II Tim. 3: 6-8; I Peter 3: 1-6. How do you reconcile what these passages say about women in the church with Paul's statement in I Cor. 14: 34?
4. Make your own outline of Phil., ch. 1.

ASSIGNMENT FOR NEXT STUDY PERIOD

1. Read Philippians through at one sitting. If possible, read all four chapters every day for thirty days. Study in depth Phil. 1: 1-11.
2. Read the next chapter in the Study Guide.

THANK GOD FOR PARTNERS

Philippians 1:1-11

AS THE APOSTLE PAUL begins his last letter to his friends in the church at Philippi, three things soon became evident. He is very much concerned about something. He is absolutely committed to someone. And he is quite happy about almost everything. Such a mixture of concern, commitment, and joy is a remarkably fine combination of mental and spiritual attitudes for any Christian in any age.

At first, in his opening words of greeting, it is the note of commitment that dominates, but indirectly woven in is also something of the concern and the joy.

Philippians 1: 1-2—Slaves, Saints, and a Partner

Paul and Timothy, servants of Christ . . . , to all the saints in Christ . . . at Philippi . . . : Grace . . . and peace from God our Father and the Lord Jesus Christ.

(NOTE: The text here and below will be condensed for quick reference and rapid sequence. Compare it with the full text in your Bible.)

1. The first strong word in the letter is "servant." Literally it means "slave," as if the first thing Paul wants to make dramatically clear is his *absolute commitment to Jesus Christ*. His letter is many things: a hymn of joy, a thank-you note, a love letter to a church, a lesson in missionary strategy, and an apostolic plea for Christian unity. But Paul begins where joy and thanksgiving and love and mission and unity must all begin. He begins with Jesus Christ.

Before he has so much as finished the first words of greeting, he has named the name of Christ three times and triple-stitched into the opening fabric of the epistle a monogram, as it were—a sign of the underlying secret of all that he wants to say to Philippi about unity and joy. So the letter opens with this rapid repetition of "the name," reminding the Philippians of three fundamental facts of the Christian life. J. H. Michael summarizes them thus: "Our relation to Christ ['servant of Christ']; our state *in* Christ ['saints in Christ'];

and our blessings *from* Christ [‘grace and peace from . . . the Lord Jesus Christ’].” Slavery, sainthood, and blessings may be a singularly unattractive blend of ideas to most modern readers, but everything that Paul is about to say to the Philippians is rooted in a right understanding of those three words.

The *slavery* of which Paul speaks is not the abject, crawling thing that human masters make of it. Paul’s only “slavery” is absolute obedience to and total possession by Jesus Christ, his Lord and God. It is complete selflessness and utter loyalty. This is the slavery that makes men free. In the Old Testament it brought men to their feet before kings as “servants of God,” and prophets. “The Christian man,” said Luther, “is most free lord of all, and servant to none; the Christian man is most dutiful servant of all and subject to everyone.”

The *sainthood* (literally, “holiness”) of which Paul speaks is not the stained-glass window kind. “Saint” is the ordinary New Testament word for Christian. It means “holy” but not “holier than thou.” It is a little more like an honorary degree than an earned one, in that it does not imply a perfection achieved, but a position bestowed and a responsibility to be kept. That position is “in Christ,” which is Paul’s key phrase in the description of what it means to be a Christian. Its meaning will become more clear as it recurs throughout this letter. Here he calls the Philippians “saints” not because he thinks they are without fault—he will soon be rebuking them for some of their shortcomings—but because when they are “in Christ,” Christ’s holiness begins to be theirs.

The *blessings* are *grace and peace*. Here Paul makes a beautiful new Christian greeting out of the common Greek salutation, “Grace,” and the old Hebrew greeting, “Peace.” But more important, he sums up in those two short words the joy and power of a new faith that breaks down the barriers between Jew and Greek. *Grace* is not the languid, rather effete, word that we make of it today. Basically, it is the undeserved favor that God shows to man. It is God’s “active love,” as P. T. Forsyth puts it. There is power in it: God’s power for man’s weakness. And there is joy in it: God’s joy for man’s sorrow. The result is *peace*, which is all from God, for no man has joy and peace and power from himself.

2. Not so obvious in these opening verses, but very much on the apostle’s mind, as later parts of the letter will show, is his *concern for the unity of the church*. The first hint of it, perhaps, is a faint stress on the word “all.” Paul has had word of divisions among the Christians at Philippi, but he plays no favorites. He reminds them that they are all one in Christ, and greets “all the saints in Christ . . . at Philippi.”

The theme of unity is introduced in another and particularly graceful way by Paul’s first three words: “Paul and Timothy. . . .” It was Paul’s letter, not Timothy’s, but with these first words the old pioneer lifts up his junior missionary colleague into full partnership and commends him to the church. He

guards against any opening wedge of division between the older and younger generations. Paul is Christ's slave, and Timothy's partner.

Philippians I: 3-11—Completing the Partnership

I thank . . . God in all my remembrance of you, . . . making my prayer with joy, thankful for your partnership in the gospel from the first day until now. . . . I am sure that he who began a good work in you will bring it to completion. . . . I hold you in my heart. . . . I yearn for you all. . . . And it is my prayer that your love may abound more and more, with knowledge and . . . discernment, so that you may approve what is excellent, and . . . be pure and blameless for the day of Christ, filled with the fruits of righteousness which come through . . . Christ.

In the words of greeting (vs. 1-2), Paul made clear his relation to Timothy his partner, and to Christ his Lord. Now, beginning with v. 3, he makes equally clear his relationship to the Christians at Philippi. They are not just converts and followers. As surely as Timothy, they too are his partners in mission, and the thought moves him to words that are lyric with joy and affection. The past, the present, and the future all move across his mind as he prays for them.

1. *The past fills him with joy* (vs. 3-5). "I thank my God . . . with joy, . . . for your partnership in the gospel from the first day until now," he writes. The King James Version has "fellowship in the gospel," but the Revised Standard Version is better, for what moves Paul to joy is the memory of "their common participation with him in spreading the gospel" (*Expositor's Greek Testament*). For a missionary like Paul there is no greater joy than when the convert becomes a partner.

My father, who was a pioneer in Korea, singled out as his moment of most intense joy on the mission field the day he commissioned the first Korean to volunteer for missionary service. Sixteen years earlier, entering North Korea, he had faced a mob in the streets of Pyongyang. Out of the back alleys they poured to stone the "foreign devil." One of the men who tried to kill him that day was a young tough named Yi Kui-Poong. Sixteen years later, in 1907, father found himself facing Yi Kui-Poong again. This time it was at the first meeting of the first presbytery of the new Korean Presbyterian Church, and father, as the moderator, was about to commission its first missionary—Yi Kui-Poong, who had been converted, trained, and was now ordained for mission on remote Quelpart Island. We call this a "new day in mission," as the younger churches join with us in full partnership in the work of reaching the whole inhabited earth for Christ. But it is not new. It is a pattern as old as Philippi.

What was Philippi's "partnership in the gospel"? Paul refers to it again at the end of his letter. "When I left Macedonia," he says (ch. 4: 15-16), "no

church entered into partnership with me in giving and receiving except you only; for even in Thessalonica you sent me help." The Philippian church was not only the first in Europe, historically and geographically, insofar as we have record; it was also the first to move from the receiving to the giving stage. It supported Paul financially.

2. *The present is full of love* (vs. 7-9). We would expect a man in prison to be praying to get out, but not Paul. His prayer is filled not with the anxieties of the moment but with its blessings. Where we would pray, "Help, Lord, I have problems," Paul prays, "Thank you, Lord, I have love." An undercurrent of deep affection between Paul and the Philippian Christians ripples its way all through the letter. The words almost trip over each other, as twice in as many verses Paul tells the Philippians how he loves them: "I hold you in my heart" (v. 7); "How I yearn for you" (v. 8). It would all be shallow and excessively sentimental did not the apostle reveal the deeps from which his love wells up: the grace of God (v. 7), and the love of Christ (v. 8). Partnership in grace sweetens the partnership of work with love. And, as another apostle put it, "There is no fear in love, but perfect love casts out fear" (I John 4: 18). Love is one of the best Christian answers to anxiety.

3. *The future is sure* (vs. 6, 10-11). The future holds no more anxiety for Paul than the past or the present. "I am sure that he who began a good work in you," he writes, "will bring it to completion." But just how realistic was Paul's confidence? Where is the church in Philippi today? Ten feet underground! I have seen pictures of the plain of Philippi: tumbling wall, a heap of stones where archaeologists have scratched away the dust of centuries, a column standing bare and broken against a line of snowy hills. That is all. There is no church left.

We spoke of Communist myths, in the first chapter of this guide; there are Christian myths as well. One of them is that churches cannot be destroyed; that however fierce their persecutors may be, God's promise stands firm, "The gates of hell shall not prevail." That promise is true, but it must not be interpreted naïvely and unbiblically. It is a misunderstanding both of God's promise and of Paul's confidence to imagine that any church anywhere is indestructible. God's promise is to the church, the whole church, not to individual churches, and like the sign of Noah's rainbow, though it stands as assurance against total disaster, it is no guarantee of local immunity. There have been many floods since Noah's day, and many churches have been wiped out since our Lord made his promise to his church. It happened to Philippi, and it can happen again.

Was the apostle's confidence, then, nothing but wishful thinking? Not at all. His confidence is in the One who began the good work, in Jesus Christ, not in those in whom the work is done. He loves the Philippians, but he knows better than to put his hope for the future in any man. The future belongs to God. The church in Philippi may be gone, but the church of God has circled the world.

There is, however, a hint in history that even the Philippian church did not disappear without first playing its part in mission and in victory. Origen, writing about one hundred and fifty years after Paul's death, says that the Clement mentioned in Phil. 4: 3 is Clement of Rome. This may well not be so, for Clement was a common name and we have only Origen's word for it five generations after the fact. But I like to think that Origen may be right, and that the little church in Philippi, firstfruits of Paul's mission to Europe, took its partnership with him in that mission so seriously that when at last the great apostle laid down his life a martyr for the gospel in Rome, his beloved Philippians sent Clement from their small number to take his place. Clement, a missionary, "whose name is in the book of life," was writer of the earliest Christian document known outside the New Testament, Clement's *Letter to the Corinthians*. What a fitting answer to Paul's confidence that "he who began a good work in you will bring it to completion," and to his prayer "that your love may abound . . . filled with the fruits of righteousness which come through . . . Christ, to the glory . . . of God."

Note the last words. At the end, as at the beginning, Paul's confidence for the future rests not in his partners but in his Lord.

STUDY QUESTIONS

1. What is Paul's definition of a saint? (See Rom. 1: 7; I Cor. 1: 2; Eph. 4: 12; II Thess. 1: 10.) How does that compare to the popular use of the word today?
2. What three "unities" do you find in the first two verses?
3. What is the difference between "concern" and "anxiety"?
4. Barclay points out ten kinds of joy that are described in Philippians: the joy of Christian prayer, the joy that Jesus Christ is preached, etc. Begin to spot the reference and make your own list, as our study continues.
5. How often does Paul repeat the words "you all" in this section? What does this suggest?
6. In what sense will God bring to completion his good work in us, not only as a body of believers but also as individuals?
7. As Paul turns from song to supplication in v. 9, what kind of love is he referring to? What does the word "abound" mean? What is the implication in this prayer that their love may abound *more and more*? See Rom. 5: 5.
8. What is the significance in Paul's prayer that their love may also be rich in knowledge and all discernment? Note the balance between love and

enlightenment. Is there a difference between love and sentimentalism? How, in Matt. 9: 27-31, for example, did a natural and good reaction become the enemy of the best?

9. What are the fruits of righteousness? (See Gal. 5: 22-23.) See if you can, by contrast, name some of the fruits of self-righteousness.
10. Look up information on "partnership in mission" and today's changing missionary patterns.

FOR THOSE WHO DESIRE MORE INTENSIVE STUDY

1. Meaning depends on grammatical structure as well as on vocabulary. Note the importance of the connectives in this passage. Pick out these connectives and study the meaning and flow of thought in the passage as revealed by them; e.g., the "and" in v. 1; "to," v. 1; "with," v. 1; "inasmuch," in v. 7 (KJV); "that," v. 10. What do the connectives tell us about the difference between "approve what is excellent" in Phil. 1: 10 and the same phrase in Rom. 2: 17 f.?
2. There are two references to the "day of Christ" in this section. What does Paul mean by the phrase? See I Thess. 3: 12-13; Matt. 24: 29 ff.; I Cor. 15: 24-25; Rev. 11: 15; John 6: 38 ff.
3. For a good ecclesiastical debate, investigate why Presbyterians derive comfort from the reference to bishops (plural) in Phil. 1: 1. See also Titus 1: 5-7, and Bishop Lightfoot's commentary, *Saint Paul's Epistle to the Philippians*, on this verse, pp. 193 f.

ASSIGNMENT

1. Study Phil. 1: 12-30.
2. Read Acts, chs. 21 to 28.
3. Read Chapter 3 in the Study Guide.

THE JOYS OF ADVERSITY

Philippians 1:12-30

THE FIRST PARAGRAPHS of Paul's letter have been full of normal joy in work to do, and the friends and partners with whom to do it. But Paul's situation was not normal as the Philippians knew very well. In fact, they were so concerned about him that they had sent one of their church members, Epaphroditus, to see what could be done about his desperate position.

But Paul turns the tables on them. Epaphroditus had come to comfort *him*; now he sends him back with this letter to comfort *them*. (Phil. 2: 25-30.) It seems that they are far more anxious than he is. He is in prison, but he is deliriously happy. He uses the word "joy" or "rejoice" over and over again—thirteen times in this one short letter.

Some may have thought him more delirious than happy. Anyone can rejoice in friendship and love and a chance to work; it is quite another thing to rejoice in adversity. How can he be serious? He says first, for example (in vs. 15-18), that he rejoices about the situation he faces in Rome. But he is under lock and key, and outside his cell in the city of Rome the church has split in two with anxious, rival evangelists preaching only to cause Paul more trouble. "So I rejoice," he says. It seems absurd.

Second (in vs. 19-26), he rejoices at the prospect of deliverance from prison. This would make more sense, except that the odds were already turning ominously against him. It is impossible to know exactly the date when Paul wrote this passage, but it was probably about the time of the death of Burrhus, commander of the Praetorian Guard. Burrhus was the last *good* commander of the guard under Nero. He may have been responsible for Paul's rather lenient treatment up to that time. But when Burrhus died, a tiger took his place, the hated Tigellinus, debaucher of the emperor's own sisters and the worst of Nero's creatures. So with Burrhus dead or about to die, Paul's best chances of freedom were already gone. Yet he wrote, "I shall rejoice."

Joy under such circumstances was madness. But Paul was not "under the circumstances," he was "in Christ"; and when life closes in, as Paul now explains to the Philippians, the difference between despair and hope is Christ. Perhaps, as he writes, his mind goes back ten years, and he remembers that there was a prison in Philippi once too. They had tried to keep a missionary

there, a missionary who refused to act like a prisoner, who refused to recognize defeat, who sang songs in the night. And after the hymns, and after the earthquake, it was the prison-keeper, not the prisoner, who tried to commit suicide. And it was the prisoner, not the prison-keeper, who opened the doors—the doors to eternal life.

Philippians 1: 12-18—Profiting from Opposition

I want you to know . . . that what has happened to me has really served to advance the gospel, so that it has become known . . . to all . . . that my imprisonment is for Christ; and most of the brethren have been made . . . much more bold to speak the word of God. . . . Some indeed preach Christ from envy . . . , not sincerely . . . thinking to afflict me . . . , but others from good will . . . out of love. . . . What then? . . . Whether in pretense or in truth, Christ is proclaimed; and . . . I rejoice.

Kierkegaard remarks in *Works of Love*: "For practical purposes, it is at the hopeless moment that we require the hopeful man. . . . Exactly where hope ceases to be reasonable, it begins to be useful." (Quoted in "Philippians," *The Interpreter's Bible*, Vol. 11, p. 35.) That almost describes Paul in prison, but not quite. Kierkegaard is a bit too much of an irrationalist. Not Paul. There is nothing unreasonable about his joy. His joy was Christ.

1. *He rejoices in imprisonment because of Christ* (vs. 12-14). Why? Because his arrest, which was supposed to be a setback to the cause, instead has suddenly focused attention on the faith and all at once the name of Christ is being heard everywhere in Rome. Christianity thrives on opposition. "The blood of the martyrs," said Tertullian centuries ago, "is the seed of the church," and it is still true today as the Communists begrudgingly admit. "Religion is like a nail," complained the Russian, Lunacharski. "The harder you hit it, the deeper you drive it into the wood."

2. Unfortunately not all the opposition was coming from outside the church. Yet *Paul can rejoice even in church division because of Christ* (vs. 15-18). It may come as a shock to find the apostle in this passage virtually condoning separatism and rejoicing in the splintering of the sects. The truth, of course, is that it was not the division that made him glad. The secret of his joy was his supreme confidence in his Lord whose name, when preached even in faction and church partisanship, speaks with such compelling power that it can convert and save.

This passage was a comfort to John Calvin during the distressing divisions of the Reformation. No one worked harder than he to heal those divisions, but he failed. Refusing to be discouraged, however, he took heart from Paul's example at Rome and wrote in his commentary on these verses, "Hearing that that impure dog, Carolus, was scattering the seeds of pure doctrine, [we, like

Paul] gave thanks to God because he had made use of that most profligate and worthless villain for his glory." There is a little too much gritting of the teeth at the opposition, perhaps in the old Reformer, but at least he had found the secret of Christian joy even in the midst of division.

Philippians 1: 19-26—Alive or Dead—Christ's!

Yes, and I shall rejoice. For I know that through your prayers and the help of . . . Christ this will turn out for my deliverance, . . . and . . . now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ, and to die is gain. . . . Yet which I shall choose I cannot tell. . . . My desire is to depart and be with Christ. . . . But to remain . . . is more necessary on your account. . . . [So] I shall remain . . . , for your progress and joy . . . , that in me you may . . . glory in Christ.

Paul's third reason for joy is his hope of deliverance. This would seem to require less explanation than his joy in imprisonment and his joy in division, but it is not quite what it seems. True, he speaks of coming to Philippi again (v. 26), but he is too much of a realist not to know that his only release from prison may be the deliverance of death. He is, however, magnificently unconcerned. The three great passions of his life have utterly obliterated all concern for himself. These are his love for Christ, his love for others, and his love for his work.

1. *Christ comes first.* He is the key to all joy in adversity. In one of the greatest verses in the whole Bible, Paul puts it thus: "To me to live is Christ, and to die is gain" (v. 21). There is a modern echo of that apostolic affirmation in the words of a Korean martyr shot by the Communists. Unshakable to the end, he said simply to his murderers, "Alive or dead I am Jesus Christ's man." When a man is "in Christ," nothing in life or in death can change the relationship or shake the position. Then life loses its anxieties and death all its terrors. The man who is not prepared to die, someone has remarked, is not prepared to live.

2. Paul's second passion in life was *his love for others*. He is so busy caring for them he has no time to worry about himself. Verse 20 suggests that a premonition of death has come to him, but immediately he is more concerned about what this may mean to his friends than about what it will mean to him. So with exquisite grace he prepares them for any eventuality. He would be glad to die, he assures the Philippians, for death would only bring him nearer to the Lord he loves. Only his love and his feeling of continued responsibility for them makes life preferable to death. Whatever lies ahead of him, therefore, he will accept with joy. The future frightens only the man or woman who lives for himself.

3. The third passion of Paul's life is *his work*. So great was his joy in it (v. 22) that not even the frustrating interruptions of arrest and imprisonment

could annoy him for long. He could move no farther than his chain, but he was forever planning ahead, mapping out new missionary journeys. The next one, he says (v. 26), will bring him through Philippi. But like any good general, Paul has alternative plans. What if he is not released? In that case, says Paul, in the final paragraph of this first chapter, the battle is up to you Philippians.

Philippians I: 27-30—Getting Into the Fight

Only let your . . . life be worthy of . . . Christ . . . whether I come . . . or [not]. . . Stand firm in one spirit, with one mind striving side by side for the faith . . . , and not frightened . . . by your opponents. This is a clear omen . . . of their destruction. . . . For . . . you should not only believe in him [Christ] but also suffer for his sake, engaged in the same conflict which . . . [is] mine.

Paul has just told the Philippians that the hope of the future is in Christ. It is no real help, however, to anxious, troubled people to throw a Christian truth at them, and tell them that if they will only believe it all will be well. Christian victory is not won by platitudes, and Christian truth must be *put* to work or it *won't* work. So Paul does not let truth wither away into platitudes for lack of application. Having revealed the secret of victory, Christ, he goes right on to point out that the Christian must play his own part in that victory.

He is writing to a soldier's town and he puts it in vivid military language. He tells the troops to shape up, close ranks, be men, endure hardship, and engage the enemy. The stress is on five important Christian duties:

1. *Right conduct* ("let your manner of life be worthy"). There is no room in the Christian life for orthodoxy without ethics. More than one church has been split by Christians trying to excuse themselves for ethical lapses by their theological orthodoxy. Paul would not tolerate such a travesty of the faith. He says as clearly as James that "faith without works is dead" (KJV). The progress of thought in all his letters runs directly from doctrine to conduct.

2. *Unity* ("one spirit . . . one mind"). This is the first direct plea for unity in the letter, but it will become the central theme in the next chapter, and it was implicit in this chapter from the first "and" of the first verse. Paul had conceded in vs. 15-18 above that factionalism cannot destroy the gospel. Now he begins to qualify that concession. It is no less true, he reminds the Philippians, among whom some signs of discord were appearing, that Christian unity is imperative for Christian victory. Division cannot defeat, but it can prevent victory.

3. *Courage* ("not frightened . . . by your opponents"). The courage spoken of here is probably courage of conviction, not physical courage. Open per-

secution had not yet begun. But Philippi was an idol-worshipping town, and the opponents referred to were in all probability idol worshippers demanding compromises from the "one-God" Christians. "Stand firm for your convictions," Paul tells his people. Ethics without orthodoxy is as wrong as orthodoxy without ethics.

4. *Suffering*. Paul makes no empty promises of easy, bargain-rate salvation. As it took Christ's suffering for us to win us our salvation, so it should come as no surprise if we are called upon to suffer for him. With characteristic resilience Paul looks on this kind of suffering as a gift, not a burden. "It has been granted to you . . . [to] suffer." (V. 29.)

5. *Involvement* ("engaged in . . . conflict"). Twice in this paragraph the apostle indicates that the Christian life is not withdrawal from the world but involvement in it. In the plea for right conduct in v. 27, the verb literally means "be worthy citizens," or in other words, "take your right place in civic affairs." That is the positive side. Christians are to stand up and be counted in community action for justice and order and right. There is also a negative side. Like Paul, we may be drawn into conflict and suffering. This is not to be shunned as unchristian. It is part of the engagement, the involvement. The long line of Christian involvement in history runs straight from Philippi to Selma.

Phillips paraphrases the last verse of the chapter thus: "It is now your turn to take part in that battle you once saw me engaged in." Paul knows he is nearing the end of his fight, and like an old soldier turning over the command, he writes this last letter to his partners, the Philippians. It is part of the joy of struggle, and part of our hope of victory, that there are those who will carry on where we leave off.

STUDY QUESTIONS

1. What is the nature of the opposition encountered by Paul and what use does he make of it in developing his message in ch. 1?
2. Look up some other Bible references that teach us that a Christian lives above the circumstances. (For example, John 16: 16-20; James 1: 2. Find others.)
3. If you were writing a paper on Phil. 1: 15-18, what title would you use?
4. What does Paul mean when he says in ch. 1: 19, "For I know that . . . this will turn out for my deliverance"? What does the word "this" refer to? What kind of deliverance is he expecting?
5. Paul seems to have a conviction that the prayers of the saints are one of the two factors in his deliverance. What other evidence is there in Scrip-

ture for the importance that God places on believers' prayer for the achievement of divine purpose?

6. There are prisons of the mind as well as of the body. To what fears, jealousies, and opposition in present-day America does Paul speak?
7. What kind of practical involvement are Christians called into today?

FOR THOSE WHO DESIRE MORE INTENSIVE STUDY

1. How did Paul happen to be in prison in the first place? (Refer back to Acts, chs. 21 to 28.)
2. What was the Praetorian Guard? (Phil. 1: 13.) See also ch. 4: 22. What does it indicate about the spread of the gospel?
3. Write your own paraphrase of ch. 1: 19-30.
4. Make a study of what the Bible means by "suffering for his sake" (v. 29). See Matt. 16: 24; II Tim. 2: 12; II Cor. 4:17; Heb. 11: 25; I Peter 4: 1; etc.
5. The vital interrelationship of orthodoxy and ethics in Paul's teaching is emphatic. Separating them and emphasizing either the one or the other has resulted in a number of dangerous trends in the church through the centuries and even in our time. Find out what some of these are.

ASSIGNMENT

1. Study Phil. 2: 1-11.
2. Read Chapter 4 in the Study Guide.

A MIND FOR JOY

Philippians 2: 1-11

PAUL NOW COMES to the heart of his letter. His call to battle, to involvement, and to mission in the closing paragraphs of the first chapter leads him inevitably to a call to unity; for mission demands unity, and unity proceeds out of mission.

Bishop Azariah, the saintly evangelist of South India and the first Indian ever to become an Anglican bishop, tells of an interview he had with Dr. Ambedkar, leader of India's untouchable millions, the *harijans*, the outcastes. It was back in 1935. Dr. Ambedkar was about to forsake Hinduism. "Hinduism is not a religion; it is a disease," he had said. Bishop Azariah hoped he would bring his millions into the Christian faith. "Your people, deeply religious, cannot live without a religion," said the bishop. "It is not enough to give up Hinduism. They must have something else." He offered them Christianity. Dr. Ambedkar replied: "I am well aware of all that the Christian church has done for the outcastes, but we Harijans are one community all over India, and our strength is in our unity. Can you in the Christian church offer us any unity comparable to that?" And the bishop was silent.

Since Christian mission so often demands unity for evangelistic effectiveness, it is no accident that Paul the missionary writes to Philippi pleading for unity. But he begins with a more personal plea. Your unity is my joy, he writes, so "fill up my cup of happiness" (*The New English Bible*), "complete my joy" (RSV), and he one. A mind for joy is one mind in Christ.

Philippians 2: 1-2—The Call to Unity

If there is any encouragement in Christ, any incentive of love,
... complete my joy by being of the same mind, having the same
love.

Just what it was in Philippi that called for this appeal we can only conjecture. Perhaps it was a personal quarrel between two members of the church, as the reference in Phil. 4: 2 seems to indicate. It was not doctrinal division as in Galatia, or moral weakness as in Corinth, but rather, some form of jealousy or personal ambition. To check such lack of concord before it

breaks into open schism, Paul writes this moving appeal for harmony. He bases his appeal on two great cornerstones.

1. *Union in Christ.* Again that important phrase appears, *in Christ*. "If there is any encouragement in Christ . . ." He begins with Christ and bases his whole appeal for unity on the actual union of the believer with the body of Christ. "Union with Christ," Paul is saying, "demands unity in Christian life." Appeals to church unity that begin anywhere else but with "*union in Christ*" are rootless and baseless.

2. *Love.* "If . . . any incentive of love . . ." The first appeal is objective, our union in Christ; the second is warmly subjective. It is an appeal to that sympathetic love of the brethren which is characteristic of real Christians. Love is the best word to describe the Christian God. He is love. Love is the best word to describe the Christian religion; it is love of God. And love is the best word to describe the Christian way of life; it is love of our fellowmen.

Unity in the church, then, is built on these two cornerstones: our union in Christ, and our love for one another. If either of these is missing, we cannot say we love God and we are not rightly in the church at all. (I John 4: 16-20.) The rest of v. 2 only repeats the lesson in other words. "Participation in the Spirit" is another description of "union in Christ"; and "affection" and "sympathy" are aspects of love. These expressions of love are the foundations of unity in the church.

But what about doctrine? Is that not also basic to union? Yes, but it is dangerous to try to read too much into any one passage. Paul is not talking about church reunion after a schism. He is, rather, forestalling a division. He is talking to a single congregation, undivided by heresies, and the basis of unity in such a group is precisely as he describes it: oneness in Christ, and love toward one another. Given these two basics, it is for Christians to "live together in harmony [and] live together in love, as though [they] had only one mind and one spirit between [them]" (Phil. 2: 2, Phillips).

That is easier said than done. How are Christians actually to work out such happy harmony? Having told the Philippians what to do, Paul now proceeds to tell them how to do it.

Philippians 2: 3-4—The Prerequisite of Unity

Do nothing from selfishness . . . , but in humility count others better than yourselves. . . . Look not only to . . . [your] own interests, but also to the interests of others.

This is the second step in Paul's appeal. First, be united. Second, if you want to be united, be humble. This is what the church should be like, a com-

munity where nothing is done in selfishness or conceit, but where in humility each thinks more of others than he does of himself. "A marvellous community," exclaims one commentator, Lenski, "in which no one is looked down upon, but every one looked up to."

But how often humility, which is the indispensable ingredient in Christian living, becomes the missing ingredient in the way we actually live. "When I look back upon my own religious experience," says Andrew Murray in his little book *Humility*, "or round upon the Church of Christ in the world, I stand amazed at the thought of how *little* humility is sought after as the distinguishing feature of discipleship of Jesus. . . . Alas, how much proof there is that humility is not esteemed the cardinal virtue, the only root from which the graces grow, the one indispensable condition of true fellowship with Jesus. . . . Meekness and lowliness of heart are the chief marks by which those who follow the meek and lowly Lamb of God are known."

I wonder how much of the tension between churches, and between Christians, or between Christians and non-Christians, is caused by this lack of humility in Christians. I was badly jolted one day when a Korean said to me: "You Americans are always so proud. And even if you weren't, I wouldn't believe it, because if I had all you had I'd be proud myself." If that is the handicap we work against, how much harder we must strive to be humble.

Again, easier said than done. We cannot go around muttering fiercely to ourselves: "Be humble. Be humble." It does not work. If humility is so necessary, if it really is the mark of discipleship and the secret of unity in the church, then what in the world is the secret of humility, for that is the secret we need.

Paul once found himself in just such a cycle of frustration. He described it to the Romans: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. . . . I can will what is right, but I cannot do it. . . . Wretched man that I am! Who will deliver me from this body of death?" (Rom. 7: 15, 18, 24). But the answer comes at once, "Thanks be to God through Jesus Christ our Lord!" (Rom. 7: 25). The answer is always Christ. The secret of humility is Christ. "Be united," Paul urges. "How?" we ask. "Be humble," he replies. "How?" "Be in Christ," says Paul as he now begins to unfold the final secret of unity and joy.

Philippians 2: 5-11—The Secret of Unity

Have this mind . . . in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. . . . He humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name

which is above every name, that at the name of Jesus every knee should bow, . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

This great passage is the glory of the letter. It is a description of the humility that *can* be ours when we are in Christ, who is both the power and the example for our pursuit of that elusive virtue.

1. *The power* (v. 5). The usual interpretation of this difficult verse is to take it as an appeal to the example of Jesus Christ. That is the sense of the King James Version, and that sense is not at all foreign to this passage. The example is there, as we shall see. But the example is not enough. It has been pointed out by a theologian in India that the example of Christ is not an ordinary Pauline pattern of thought. M. Hollis writes, "[Paul] does not argue that Christians can do something because Jesus has done it, in the sense that what man has done man can do." He is more radical and dynamic than that. What Paul says over and over again is that Christians can do what was before impossible because they are "in Christ," new men in Christ. "The humanly impossible [humility, unity] is possible because they are in Christ." ("A Further Note on Philippians 2: 5," in *The Indian Journal of Theology*, VII, p. 4.)

The New English Bible translates the verse, "Let your bearing towards one another arise out of your life in Christ Jesus." In other words, let your mutual relationships be governed not by your natural minds, your old nature, but by the new nature, the mind which is yours *in Christ*. The power is in him. It becomes ours when we are in him.

2. *The example* (vs. 6-11). This is one of the most profound Christological passages in the whole Bible, but Paul uses it not to teach theology, so much, as to teach a very practical truth about Christian living in a very practical situation. It is a lofty passage used to teach a lowly truth, humility.

It may also be the very first Christian hymn. The style stands out sharply from the casual manner of the rest of the letter. Every phrase is measured, every word exact and balanced. To catch the flavor of the original, read Milton, not the Bible's English prose.

"That glorious Form, that Light insufferable,
And that far-beaming blaze of Majesty,
Wherewith he wont at Heavn's high Council-Table
To sit the midst of Trinal Unity,
He laid aside; and here with us to be,
Forsook the Courts of everlasting Day,
And chose with us a darksom House of mortal Clay."

"On the Morning of Christ's Nativity."

It is more than a hymn, however, it is a three-point sermon on the person

and work of Jesus Christ. First Paul sweeps us back to the beginning of time for an exceedingly rare glimpse of Christ before he came to earth, the pre-existent Christ. Next he focuses on the hinge of history, the incarnation. Finally he moves on majestically to the end of time and Christ's exaltation. Why all this just to teach humility?

a. *The preexistent Christ* (v. 6). Paul begins with Christ before he came to earth because it is this that gives *ethical* meaning to the example. It is precisely because Christ *was* God that his becoming a man and a servant had meaning. There is no humility in a man being a man, or a servant being a servant. There is even less humility in a man becoming God as some modern heresies about Christ would have it.

Christ was God. That is where Paul begins. "He [Christ] was in the form of God," he writes. It is only in the English that his language is ambiguous. The Greeks had two separate words for form. One refers to outer, changing shapes, as when "a cloud takes the *form* of a mountain" (*The Interpreter's Bible*, Vol. 11, p. 48). That is not the one used here. Paul uses the other word, *morphē*, which is the kind of form that expresses what the object really is. If Christ has the form of God in this sense, then God is what he really is. Phillips translates it, "He who had always been God by nature."

b. *The incarnate Christ* (vs. 7-8). He who had always been God . . . *became man*. The Lord of Glory took "the form of a servant"—once again the word "form," though Paul uses the weaker word here, the word for "outer shape." This in no way implies a "reverse unitarianism," that is, that Jesus was not really a man but was just God masquerading like a man. There are some branches of the Coptic Church, which do in this way virtually deny the real humanity of Christ, but they have become isolated, introverted, superstitious, and selfish—an object lesson on what will happen to any church that forgets that God really did become a servant. It simply ceases to be relevant. The deity of Christ makes the humiliation *ethical*; the incarnation makes it *relevant*. This is why, in 1956, a committee of the World Presbyterian Alliance, meeting in Prague to choose a theme for the 18th General Council in São Paulo that would be as relevant to Christians on one side of the Curtain as the other, finally picked out this passage. They linked it with Isa., ch. 53, and John, ch. 13, and chose as the theme for the Quadrennium, "The Servant Lord and His Servant People."

What does it take to become a "servant people"? Will giving up our luxuries do it? When the Communists rolled over us in Peking, knowing what propaganda use they made of our "capitalist affluence," we tried to simplify our living standards. One of the most warmhearted missionaries I have ever known outdid us all. He got rid of his furniture, his rugs; he ate the simplest of food, wore his oldest clothes. When the first Communist soldier came into the house, Hal welcomed him into the bare rooms. "We are here to serve, not to exploit," he tried to indicate. The little soldier smiled and looked at his shoes. That was all; he just looked at his shoes. And Hal finally looked down

at his shoes too and his heart sank. His were leather; the soldier was wearing frayed old canvas tennis shoes.

It is not the things we give up that count for humility. Humility is in the heart. We need not argue too much, therefore, about what it was that Christ emptied himself of, in Phil. 2: 7. His glory? His omnipotence? Paul would brush all that aside as idle speculation. "He emptied *himself*," is what Paul says. He poured himself out in utter self-sacrifice for us, as water is poured from a vase; and at the end he died for us.

This was the climax of humiliation, the cross (v. 8). In Philippians, the phrase "death on a cross" takes on a specially moving intensity. For Paul was a Roman. The Philippians to whom he was writing were Romans, too, citizens of a colony with special Roman rights. Neither Paul nor the Philippians could ever be sentenced to death by crucifixion. It was too humiliating a death for a Roman. But not too humiliating for our Servant Lord. What an example! He suffered for the Philippians a death they could never be asked to suffer for him. And what does he ask in return? Humility. It is as important as that, this secret of unity.

c. *The exalted Christ* (vs. 9-11). First the cross; then the crown. After the climax of humiliation comes a climax of joy, as the final section of Paul's picture of the whole Christ falls into place. It is as if Paul had chosen to paint the picture as a triptych, a great three-paneled screen. Note the curious construction. Two of the panels are shining gold, while the center panel, which is in the place of honor, is made of wood, old blackened wood, at that, the wood of a cross. On the first side is the preexistent Christ in glory: gold and ivory. In the center is the incarnation: "out of the ivory palaces" to death on a wooden cross. But the third panel is shining gold again: the exaltation, which is Christ's reward.

Reward is a dangerous thought to add to an appeal to humility. Rewards can corrupt humility and destroy unity and turn joy into sorrow more quickly than any persecution. Some, therefore, have gone so far as to say that the idea of reward does not belong in the Christian faith. They are usually against punishment too. But there is no such unreal world. Rewards and punishments are facts of life. Of course they can be misused. So can food and sex and liberty and love. The answer to their abuse is not their abolition but their proper use.

When God rewards, the reward is just. It is not self-sought or self-bestowed. Quite the opposite. Christ came to suffer, not to be exalted. "Christ emptied Christ," observes J. A. Bengel (*Gnomon of the New Testament*, Vol. 4, p. 134); "God exalted Christ." The Lord came to be a servant; *therefore* he has been made Lord.

He has been given, also, "the name which is above every name" (v. 9). Even in non-Christian lands, where the Christian faith is sharply attacked and the

church is often persecuted, men are usually careful not to criticize the name of Jesus. The Communists try to use the name rather than attack it. Their propagandists labor to capture Jesus for the revolution. "He was a carpenter's son," they say, "a workingman, the first martyr of the revolution, crucified by the imperialists." There is still such power in the name that even the enemy tries to borrow something of its power.

And we who bear the name, how much of its power do we carry?

STUDY QUESTIONS

1. What are the three great causes of discord and disunity suggested by Phil. 2: 3-4?
2. People who are most in earnest about their beliefs are sometimes most prone to factionalism. Why? Does Paul, therefore, call for reduced conviction and commitment as an aid to unity? Name four or five considerations or appeals set down by Paul for the prevention of disharmony.
3. The early Christians had a one-sentence creed. See if you can construct a brief creed of your own from ch. 2: 5-11.
4. What is humility? Hitler said it was no virtue at all but a weakening vice. How would you answer him?
5. Jesus is called the Servant Lord. What does the paradox mean? Why are both sides of the paradox important?
6. What does Christian service require of us?
7. What is the difference between Christ as power and Christ as example?

FOR THOSE WHO DESIRE MORE INTENSIVE STUDY

1. Make a study of specific examples of Christ's humility in the Gospels. (Matt. 11: 29; Luke 2: 4-7; v. 51; Matt. 13: 55; Luke 9: 58; Matt. 9: 10-11; ch. 20: 28; John 13: 5; and many others.)
2. Where is Christ's deity most clearly taught in the Bible? See, for example: Heb. 1: 3-6; Col. 2: 9; John 14: 9; Matt. 1: 23; John 1: 1; ch. 20: 28; I Tim. 3: 16. Find others.
3. Where is Christ's humanity most clearly taught? Begin with Matt. 13: 55; John 1: 14; Gal. 4: 4; I Tim. 2: 5.

4. For a more thorough study of the meaning of the key phrase, "in Christ," read James S. Stewart, *A Man in Christ*, especially Ch. IV, pp. 147-203.

ASSIGNMENT

1. Study Phil. 2: 12-30.
2. Read Chapter 5 in the Study Guide.

THE PURSUIT OF UNITY

Philippians 2:12-30

THE GREAT HYMN has thundered to its close, and with v. 12 Paul abruptly comes back to Philippi. He leaves the future, with its vision of the Lord in cosmic triumph, and returns to the persistent problems of the present. There is still a little trouble in Philippi.

At once the apostle is all business. The lyric mood is over. Stern and affectionate by turn, he first lectures the Philippians like an Old Testament prophet, then chats with them like a friend.

Philippians 2: 12-13—Responsibility for Unity

Therefore . . . as you have always obeyed, so now . . . in my absence, work out your own salvation with fear and trembling; for God is at work in you.

With his first word Paul indicates that though the mood has changed, he is still writing about the same subject, unity in the church. The hymn is over, but the "therefore" in v. 12 resumes the appeal to the example of Christ's humility which is the key to unity.

The stress is on the element of obedience in that example. As Christ was obedient (v. 8), so now you must be obedient (v. 12), he says. Then, as Christ's obedience brought exaltation, you may expect that your obedience will bring salvation. This puts the responsibility squarely where it belongs, on them. Do not depend on me any longer, he is saying; depend on yourselves. "Work out your *own* salvation." (See Joseph B. Lightfoot, *Saint Paul's Epistle to the Philippians*, p. 116.)

But what a shocking phrase to find in a letter from Paul! If there is anything the Christian can *not* do in Paul's gospel of grace, it is work out his own salvation. To the Galatians, to the Romans, to all his churches, he has written time and again to warn against the fatal illusion that salvation can be earned. "O foolish Galatians! Who has bewitched you? . . . Did you receive the Spirit by works?" (Gal. 3: 1-2.) How can he now calmly turn his back on everything for which he had fought so vigorously, and teach the Philippians work-righteousness?

Some Bible scholars suggest that the apostle must have caught his own mistake and hastily corrected it in the next verse. Having written "work out your own salvation," he stops, recovers himself, and quickly changes the subject of the verb. Not "you work," but "God works in you."

No, Paul means both. "You work" *and* "God works." The next chapter will make quite clear that Paul has lost none of his fire against the salvation-by-works heretics and that he has not abandoned free grace or salvation by faith. But neither has he abandoned an equally important doctrine, the doctrine of human responsibility. Paul does not try to resolve the paradox between man's free will and God's determining will. He teaches both, as if confident that parallel truths like parallel lines, though they may not be brought together on earth by finite minds, will nevertheless meet in the infinity of the life hereafter.

There is not as much of a paradox in these verses, however, as might be thought, if we read them in context. The subject is obedience and unity, not salvation. The "work" Paul is urging on the Philippians is simply the kind of obedience to God that comes from humility and leads to unity. In other words, obedience like Christ's. This was the whole point of the great hymn of Christ's example. And the "salvation" of which he speaks is not the goal of the work, not even its direct result—the direct result was death. Salvation is a reward, and in the case of man, as Paul makes very clear elsewhere, it is an unearned reward, a free gift (Eph. 2: 8-9).

The balance between "work out your own salvation" and "God is at work in you" has been put this way: "You work out what God works in." This puts the weight on the right side of the partnership, but the truth is deeper than that. Paul is not drawing up a legal contract, with footnotes spelling out just what part is God's work and what part is man's. His thought, rather, is of a spiritual union, a blending of wills. It is the other side of his favorite phrase, "in Christ." When we are "in Christ," then God is "in us." "For God is at work in you."

Surely, here is the place for a shout of joy. God is with us! Why does Paul speak instead so soberly of "fear and trembling"? The phrase conjures up memories of harsh Puritan preaching, of Jónathan Edwards and soul-shaking sermons like "Sinners in the Hands of an Angry God." Actually it is only to the modern mind that the fear of God seems incompatible with joy; and Edwards' God is nearer to Paul's than the "sweet little old somebody up there" of today's pop theology. But in this case Paul is not speaking of God's anger. His reference is rather to God's cooperating presence. The fear of which the verse speaks, therefore, is not terror at God's anger, but that proper sense of awe which man must not lose as he stands before the presence of the Almighty.

There is a place in life for the right kind of fear. A man who goes into battle without proper fear will never make a good soldier. A man who comes

before God without the proper fear will never make a good Christian. Christians who presume on the promise of God's presence to claim a first-name, hand-holding, buddy-buddy relationship with Deity do not really know in whose presence they stand. This is the God who answers by fire (I Kings 18: 24); the thunder of whose power no man can understand (Job 26: 14). He knows the secrets of the heart (Ps. 44: 21) and all things are naked and open before him (Heb. 4: 13). There can be no easy familiarity in such a presence, but vigilance, rather, and awe and reverential fear. Sir Edmund Hillary, conqueror of Everest, says that every minute he is on a mountain he is afraid, but now that he has learned to live with fear, it no longer paralyzes. It only keeps him keen and alert. In this kind of fear there is no dismay, but a fierce joy and a strange attraction that draws the climber back again and again to the mountains. So it is with the fear of God. There is no terror in it for the Christian but confidence and joy and a strange attraction that draws him with reverence into the very presence of God.

Philippians 2: 14-18—The Marks of Responsibility

Do all things without grumbling . . . , that you may be blameless and innocent, children of God . . . in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that . . . I may be proud. . . . Even if I am to be poured as a libation upon the sacrificial offering of your faith, I am glad and rejoice. . . . Be glad and rejoice with me.

Paul continues his lecture on Christian unity by outlining four further marks of obedient, responsible Christians.

1. *They get along with their fellow Christians.* Do not grumble, or argue, or question one another's motives, says Paul. These were the signs of disunity that tore apart the Children of Israel in the wilderness and delayed for so many years their entrance into the Promised Land. Petty personal differences and rivalries can tear a church apart as fast as theological differences. In fact, the latter is often used only as an excuse for a division that was actually caused by the former.

2. *They are an example to non-Christians.* A Korean proverb runs, "It takes only one fish to muddy a whole stream." For one person's lapse, a whole congregation can be blamed; for one congregation's disunity the whole church can be discredited. So "be blameless," says Paul, and "shine like stars in a dark world" (Moffatt's translation). But what kind of shining example is a divided church? "A world lying broken and half-dead on one side of the road," said Dr. Walter Horton, "will not be helped much by a church lying broken and half-dead on the other side."

3. *They hold the faith.* The "word of life" of which Paul speaks, is the

gospel, the good news about Jesus Christ. Christians are both to hold it fast and hold it out—the word Paul uses can mean either. There is unity in holding to the center, to Jesus Christ who *is* the Word of Life. But holding to the center will propel us to the ends of the earth, for unity is for mission and for giving the Word of Life to the whole world.

4. *They are expendable.* The paragraph closes as we might by now expect of Paul with a familiar combination: a note of personal affection, a realistic look at his own desperate position, and a burst of improbable joy.

The apostle has been asking a good deal of the Philippians, lecturing at them like a preacher. Now he speaks to them as an old friend. It may be a lot to ask, he is saying, but do it; do it for me. I may not be with you much longer, and I can die happy if only I know that you are faithful. Once again the old warrior looks death in the face and is unafraid. He uses a figure of speech unfamiliar to us, but readily understood in a city like Philippi with all its pagan altars. The picture is of a cup of wine poured out upon the offering at the altar as a libation at a pagan sacrifice. The Philippians' faithfulness is their offering. Paul's death is only the cup of wine that crowns the sacrifice, and he offers his own blood as that wine, not at all appalled at the prospect. For he is expendable; it is their faithfulness that counts.

This is the final mark of Christian responsibility: to be expendable. We are Christ's expendables, says Paul, so let us all rejoice!

Philippians 2: 19-30—Leadership for Unity

I hope in the Lord Jesus to send Timothy to you soon, so that I may be cheered by news of you. I have no one like him, who will be genuinely anxious for your welfare. They all look after their own interests. . . . But Timothy's worth you know, how as a son with a father he has served with me. . . . I have thought it necessary to send to you Epaphroditus my brother and . . . fellow soldier, and your messenger and minister to my need. . . . He was ill, near to death. But God had mercy on him. . . . So receive him in the Lord with all joy; and honor such men, for he nearly died for the work of Christ, risking his life to complete your service to me.

It has been suggested by some that Paul here comes to the main purpose of his letter. Disturbed by reports of disunity, he determines to send Timothy and Epaphroditus to mend the rifts in the Philippian church, and writes this letter to assure them of a proper reception. This does not quite ring true to the tone of the letter. Paul's confident hope that the Philippians themselves, by God's grace in them, will close ranks and "work out their own salvation" does not suggest that they are in urgent need of outside leadership.

Nevertheless, leadership is important and Paul does indicate that he expects much of Timothy and Epaphroditus. His descriptions of the two men are an illuminating lesson on what the greatest leader the Christian mission has ever had looked for in his fellow workers when he was picking leaders.

1. *Timothy, the missionary partner* (vs. 19-24). Timothy is Paul's closest and most trusted associate. He calls him a son. In a very helpful study of Philippians, *The Adequate Man: Paul in Philippians*, Paul Rees catches the spirit of Paul's description of Timothy in a quick, alliterative outline: He is *sympathetic*, "genuinely anxious for your welfare." He is *selfless*, "I have no one like him. . . . They all look after their own interests." He is *seasoned*, "You know his worth . . . as a son with a father he has served with me." The word for "worth" is used of tested metal.

Ultimately all three of the above characteristics are only aspects of the one indispensable condition for Christian leadership. It has already been described by Paul at the beginning of this chapter (ch. 2: 3). Moffatt translates it, "never acting for private ends." Timothy is anxious only for others, the one kind of anxiety permitted in the Christian. He is the model of the Christian leader because he is concerned for others, not himself; his thought is only for the cause of Christ, not his own interests; and he works *with* his partner, not alone.

2. *Epaphroditus, the local leader* (vs. 25-30). We might say, in terms of today's missionary partnership, that Timothy was the missionary and Epaphroditus the national worker. Timothy came from outside, though he was part Greek; whereas Epaphroditus belonged to the church of Philippi. He was probably one of its pastors and had come bringing a gift from the congregation to help Paul in prison. Like Timothy he has the marks of Christian leadership: *sympathy*, "distressed because you heard that he was ill"; *selflessness*, "risking his life to complete *your* service"; and *seasoning*, "fellow worker and fellow soldier."

It is no discredit to his missionary colleague, Timothy, that Paul singles out Epaphroditus for special mention. "Honor such men," he says. Too often the heroism of the national worker is unhonored and unsung. Everyone knows of the missionary martyrs of the Boxer rebellion. One hundred eighty-eight men, women, and children were killed and "there is no record of a single attempt at recantation or wavering of purpose," says the historian, Professor Latourette. But more than 1,900 Chinese Protestant Christians were killed by the Boxers. Theirs is the greater honor. They could so easily have escaped. When Pastor Meng, the first Chinese ordained by the North China Mission of the American Board (Congregational), heard that the missionaries were in danger, instead of fleeing for his life, he went straight to the city to help them. He insisted on keeping the preaching chapel open even when the Boxers closed in, ordering his oldest son to escape so that someone would be left to carry on the work, but staying himself at the post

until he was tortured and killed. He belongs with Epaphroditus on Paul's honor roll. (Kenneth S. Latourette, *A History of Christian Missions in China*, p. 517.)

STUDY QUESTIONS

1. Why is unity so important in Christian mission? Is it any less important in the church at home?
2. What are the principal causes of disunity in the American church? What are some signs of its unity? Is there a proper place for denominationalism?
3. One commentator finds five marks of the Christian in Phil. 2: 12-16. Make your own list from these verses.
4. What special traits in Paul's character do his remarks about Timothy and Epaphroditus reveal?
5. Where else do we find reference to Christians as lights in the world? What is the source of this light?
6. Verse 28 contains another of Paul's answers to anxiety. What is it?
7. What kind of obedience is Paul asking for in v. 12?

FOR THOSE WHO DESIRE MORE INTENSIVE STUDY

1. a. Look up Timothy's background: I Cor. 4: 14-17; Acts 16: 1-5; ch. 19: 22.
b. What do the following references tell us about Timothy? II Tim. 1: 5; I Tim. 5: 23; I Cor. 16: 10; I Tim. 4: 12; II Tim. 2: 22; ch. 1: 8; ch. 3: 10; I Tim. 1: 2; II Tim. 1: 2; Rom. 16: 21.
2. Make a study of other Biblical passages pointing to obedience as a necessary response to God's free gift of grace. Begin with Gen. 12: 1-4; Jer. 7: 23; I Sam. 15: 22-23; Acts 5: 29; Heb. 5: 9; Rom. 6: 16-18; and Heb. 11: 8.

ASSIGNMENT

1. Study Phil. 3: 1-21.
2. Read Chapter 6 in the Study Guide.
3. Read The Letter of Paul to the Galatians.

THREE THREATS TO UNITY

Philippians 3:1-21

THE THIRD CHAPTER of Philippians begins as though Paul is ready to sign and seal the letter and send it off with Epaphroditus. He cannot end, however, without a final summons to joy. "Finally," he writes, "rejoice in the Lord." It is not anxiety about his troubles but joy in Christ that has been the theme of the whole letter, so he mentions it now again at the end.

Then, suddenly and so abruptly that some scholars have questioned whether the next paragraphs belong in the original letter at all, Paul breaks out into a blazing attack on enemies that he fears could split and divide his beloved Philippians. The enemies are his old adversaries, the Judaizers, but before he has finished with them he has warned the church about two other dangers that could destroy its unity in Christ. The chapter divides itself into three warnings: (1) against legalism (vs. 1-11); (2) against perfectionism (vs. 12-16); and (3) against libertinism (vs. 17-21).

Any one of the three can destroy Christian unity, so this group of warnings is no real interruption of the train of thought in the letter. It is rather a continuation of Paul's plea for unity through humility. Each warning is a condemnation of some form of that self-righteous pride which is the very opposite of humility. Legalism is pride in keeping the law. Perfectionism is pride in oneself. Libertinism is pride in breaking the law.

There is, therefore, no sufficient reason to doubt that this section is an integral part of Paul's letter to Philippi. It reveals more of his personal life and inner spirit than any other single part of his writings. As for the abrupt transition, his style is always swift and mercurial. It would take only a chance word dropped about the Judaizers, or the passing thought of the defenselessness of the little church in Philippi, now that he can no longer protect it in person, to start his quick mind off in a new direction. At any rate, whatever the reason, he cannot bring himself to say farewell without these three final admonitions.

Philippians 3: 1-11—Self-righteous Legalists

Finally, my brethren, rejoice in the Lord. . . . Look out for the dogs, . . . for the evil-workers . . . who mutilate the flesh. . . .

We are the true circumcision, who worship God in spirit, and glory in Christ Jesus, and put no confidence in the flesh. Though . . . if any . . . man thinks he has reason for confidence . . . , I have more: circumcised . . . , a Hebrew born of Hebrews; . . . a Pharisee, . . . a persecutor of the church, . . . under the law blameless. But whatever gain I had, I counted as loss for the sake of Christ. . . . I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ and be found in him, not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God . . . ; that I may know him and the power of his resurrection, and may share his sufferings, . . . that if possible I may attain the resurrection from the dead.

Just before the beginning of his mission to Europe and his first visit to Philippi some thirteen years earlier, Paul had fought and won one of the most decisive battles in church history. His defense of Christian liberty at the Council of Jerusalem (Acts, ch. 15) was a turning point in the whole course of Christian thought. His opponents were the Judaizers. It was only natural that among the early Christians many were unable to see how radically the coming of Christ had changed the entire pattern of man's relationship to God. Jewish themselves, and reared in Judaism, the foundation of their thinking was still the Mosaic law. It was inconceivable to them that one could become a Christian save on this foundation. The issue was simple. Must a man become a Jew before he can become a Christian? Yes, said the Judaizers, he must first submit to the Jewish initiatory rite of circumcision. No, said Paul. There is only one foundation, Jesus Christ, and any man is free to come to him directly, not through Moses. He appealed to the apostles in Jerusalem. And there, in a decision that changed the tide of history, the council stood solidly with Paul for liberty.

To have that victory questioned now at Philippi makes Paul's anger rise, and his language thickens. Bluntly, almost brutally, he slashes out at those who would divide the church and take it captive again into the bondage of the law. "Dogs," and flesh mutilators, he calls them, and zeroes in on their central error. The first and fatal mistake of legalists is a smothering concern for the nonessential. In the case of the Judaizers it took the form of obsessive concern with Jewish rites and race and legal righteousness. These, therefore, are what Paul attacks. What the Judaizers falsely insist are the essentials of the faith, he exposes as only the externals. What counts is Christ, he says.

1. *Rites* (vs. 2-3). Circumcision is nothing, he argues; Christ is everything. His appeal is from ritual circumcision to true circumcision. He echoes a truth that not even his Judaizing opponents can deny, for it comes from the Old Testament, namely, that genuine circumcision is more than a cutting of the flesh; it is a "circumcision of the heart" (Deut. 10: 16). The gospel does not begin with the body and its mutilation; it is of the spirit. We worship God in spirit, says Paul, and glory not in ceremonies but in Christ.

2. *Race* (vs. 4-7). Jewishness is nothing, Paul continues; Christ is everything. The narrow concern of the Judaizers for rites and ceremonies was only a symptom of a more serious ill. Its deeper and fiercely dangerous root was racial pride. Paul's attack on this evil is devastating, for he strikes at it from within. An outsider's criticism they could dismiss as jealousy. But all that was so precious to them in their Jewishness, Paul already had and more. He ticks off his claims to pure membership like a Klansman adding up his 100-percent Americanism, then icily brushes it aside as dirt with the contempt it deserves.

His appeal is from racial Jewishness to true Jewishness, and from racial Israel to the true Israel. Perhaps the suggestion came from Luke, his traveling companion in Philippi, whose Gospel, as Ernest J. Tinley's *The Cambridge Bible Commentary on the New English Bible: Luke* points out, takes as its central theme the assertion that the "true Israel" is Christ. The man "in Christ" is more truly Jewish, therefore, than mere circumcision can ever make him. What makes a man a true Israelite? A primitive surgical rite? Proud and proper birth? Fanatic, narrow zeal? Pharisaic rectitude? I had all that and found it empty form, says Paul. The truth, the essence, the "incomparable worth" is Jesus Christ.

3. *Legal righteousness* (vs. 8-11). Human righteousness is nothing, Paul says; Christ is everything. His appeal is from the righteousness that comes from keeping the law, to true righteousness that comes through faith in Christ. It has been said that these verses contain the clearest statement of the doctrine of justification by faith in Scripture. It was Rom. 1: 17 that caught at Luther's heart and sparked the mighty Reformation, but the same truth is even more simply and clearly brought into focus here. In fact, Phil. 4: 9 is a one-sentence summary of the whole letter to the Romans.

The contrast is between work-righteousness and faith-righteousness. Luther, as a monk, knew only the former. "You must earn your salvation," his friends told him, repeating the error of the Judaizers. So the young professor would go home at night from his lectures and beat himself in his room until the blood ran. Then, fearing that mortification of the flesh might not be enough for salvation, he threw himself into works of mercy and went about doing good. A plague came to the town. Monks, students, and faculty scattered to safety and begged him to fly with them. Luther refused. "My place is with the sick and dying," he said. "I am afraid of death, but there are things worse than death." He was thinking of hell. Surely, he thought to himself, if I die doing good works and caring for the sick, even the All-Terrible God will grant me the sweet mercy of forgiveness. But he did not die, and not even in good works did he find a sense of forgiveness. He still suffered the torments of the damned.

Then, one day in May, he began to prepare some lectures on Paul's letters. "He who through faith is righteous shall live," he read in Romans, and all at once and so strongly that he believed it was the direct work of the Holy

Spirit, he saw that the righteousness which means forgiveness—the righteousness for which he had worked so painfully—was not his to be worked out at all. It comes not by works but by faith. It is the free gift of God's love. Man is not saved by doing good but by simple trust in Christ, like the thief on the cross. Goodness is the result of salvation, but never the cause of it.

Paul closes his blistering attack on the legalists' counterfeit Christianity with a short and moving summary of what it really means to be a Christian. It means not to count on our own goodness but to accept by faith Christ and his true righteousness. And it means to receive more than his righteousness; it means also to receive his power and to share his sufferings. What an unusual combination! Power and suffering. Yet this is what it will mean to be a Christian. Do not expect the power without a share of the suffering. But also, do not be anxious about the suffering, for there will be the power to bear it. And the end is not death but joy, the joy of the resurrection.

Philippians 3: 12-16—Self-satisfied Saints

Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own. . . . One thing I do, forgetting what lies behind and straining forward to that which lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded.

Paul's condemnation of the legalistic self-righteousness of the Judaizers is withering and complete, but honesty compels him to add a sharp reminder to Christians. Self-righteousness is not limited to Pharisees. There is Christian self-righteousness as well, even among the "saints." It rests on the false assumption that since by faith Christ's righteousness is ours, nothing further can be required of us. "In him" we are already perfect and sinless.

Such a passive, self-satisfied forgery of the Christian faith is given short shrift by the apostle. He attacks it from within, as he did against the legalists, but much more gently and indirectly. He uses the simple device of describing his own Christian experience, and the comparison with smug Christian perfectionists becomes embarrassingly clear. Not even Paul the apostle dares to claim he has reached perfection.

Paul's strenuous, never satisfied, restless, reaching faith is as different from the backward-looking self-righteousness of pseudoperfectionism as a race is from a testimony meeting. The real saint, as Paul describes him, is more like an athlete than an angel. He has a race to be run and a future to be won. The past is gone, and is better forgotten than continually dredged up for past experience of grace with which to bolster Christian pride. The perfection of which Paul speaks never lies in the past. It is never quite achieved; it always lies ahead. The word means full maturity. The prize toward which he presses

is that complete Christianity that is always just beyond the grasp until Christ, who has already made us his own (v. 12), calls us up at last to be with him (v. 14).

Philippians 3: 17-21—Self-serving Sinners

Join in imitating me, . . . for many . . . live as enemies of the cross of Christ. Their end is destruction, their god is the belly, and they glory in their shame, with minds set on earthly things. But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him . . . to subject all things to himself.

If there is anything worse than a self-righteous Jew or a self-righteous Christian, it is a self-righteous sinner. There are more such than might be imagined—inverted Pharisees whose delight in damning the pietists for pride in being good pushes them into the opposite trap, pride in being bad. "Glorying in shame," Paul calls it (v. 19), and it is the worst kind of self-righteousness. The Pharisee praying, "God, I thank thee, that I am not . . . as this publican" (Luke 18: 11, KJV), is the classic example of self-righteousness. But how much worse, someone has suggested, is a publican praying, "Lord, I thank thee that I am not as this Pharisee."

Self-righteous legalism is a hardening of the Christian arteries, a rigidity that destroys freedom, and it is wrong. But just as wrong is the kind of perpetual Christian adolescence that mistakes its first taste of liberty for the abolition of law, and defines freedom as permission to sin. It is not the legalist's *righteousness* that is wrong; it is his *self-righteousness*. Jesus himself warned the disciples, "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven" (Matt. 5: 20).

So Paul reminds self-indulgent Christians, "whose god is their belly," who have turned the liberty of the gospel into license, that though there is no salvation in the law, there is still law in the gospel. "We are a colony of heaven," he says (in Moffatt's splendid translation of Phil. 3: 20), and does more than contrast thereby the earth-mindedness of the libertine with the higher ideals of the Christian. To Philippi, a colony of Rome with all its pride in Roman law, the phrase would come as a reminder that heaven has its disciplines as well as its privileges. Romans were free by law; yet Romans were under law. So Christians are free by grace, but under discipline. If, in a secular state, liberty has its responsibilities, how much more in "a colony of heaven."

Note the contrasts by which Paul sets off Christians (vs. 20-21) from willful sinners (vs. 18-19). *Their* God is their belly; *ours* is a Savior, the Lord Jesus Christ. Their minds are in the dirt; ours are in heaven. Their glory is shame; ours is the glory of Christ's resurrection power. Their end is destruction; we look with hope to the end of time, for Christ shall come again.

It is on this note that the chapter ends. Paul has turned from warnings to promise, as if he fears that his stern injunctions against so many kinds of error might leave his friends confused and anxious. But there is no reason for the Christian to be anxious about sin. He has a Savior. There is no reason for him to be anxious about *anything*. His Savior is "master of everything that is" (v. 21, Phillips).

STUDY QUESTIONS

1. List the reasons why Paul could be rightfully proud of his Jewish heritage. What were the dangers involved in it?
2. In the church today rites and ceremonies can be both a help and a hindrance to our understanding of Christian truth. Explain.
3. What is Christian maturity as Paul teaches it here? How does it differ from perfectionism?
4. When Christians reject legalism, what kind of Christian disciplines remain? What is "the law still in the gospel"? See how many of the Ten Commandments you can find repeated in the New Testament.
5. What is the distinction between Christian liberty and license? What does Paul mean by those whose "God is their belly" (KJV)?
6. What does Paul mean by "knowing Christ"? How does he amplify this in terms of profit and loss?
7. What does v. 17 tell us about Paul as a teacher? Why does he remind his Philippian friends that "our commonwealth is in heaven"? (v. 20).
8. What do we mean by Christian liberty today?
9. What does Paul mean by "glorying in shame"? Give evidences of this today.

FOR THOSE WHO DESIRE MORE INTENSIVE STUDY

1. Two years ago the Bible study was on Galatians. Review your study of legalism as presented in that letter. How does it compare with Phil. 3: 1-11?
2. Make a study of "righteousness" as taught in the Bible. What is the righteousness we are to seek? (See, for example, Rom. 10: 1-4; Luke 18: 9-14; Isa. 45: 24; Phil. 3: 6-8; Matt. 5: 6; Eph. 4: 22-24; Gal. 2: 20-21; ch. 3: 21; Rom. 3: 20-24; ch. 9:30-32; Titus 3: 5; Gal. 3: 6; 1 Cor. 1: 30; Rom. 4: 13. Using a concordance, continue your study.)

ASSIGNMENT

1. Study Phil. 4: 1-23.
2. Read Chapter 7 in the Study Guide.

FINAL APPEALS

Philippians 4:1-23

ONCE AGAIN PAUL is ready to finish the letter, and once again so many things crowd into his mind that the farewell stretches on and on as if he cannot bring himself to say good-by to ones so dear to him. Love crowds in between every word of the first verse of this last chapter.

But Christian love is not blind, as Paul proves when he proceeds at once to rebuke his beloved Philippians for a break in their unity. Like the love of God, who loved us "while we were yet sinners" (Rom. 5: 8), Paul's love for his friends in Philippi is not lessened by his awareness of their faults. Out of such understanding love pours his final appeals for unity and joy in Christ.

Philippians 4: 1-3—Women, unite!

Therefore, my brethren, whom I love and long for, my joy and crown, stand firm . . . in the Lord. . . . I entreat Euodia and . . . Syntyche to agree in the Lord. And I ask you . . . , true yoke-fellow, help these women, for they have labored side by side with me in the gospel together with Clement and the rest . . . , whose names are in the book of life.

One of the minor fascinations of this passage is the mystery of the names. For sixteen hundred years people have been speculating about the identity of Euodia and Syntyche and the "true yokefellow" and Clement. Who were they? One delightfully dubious old tradition has it that Syntyche was not a woman but a man, and who else but the Philippian jailer! The same source identifies Euodia as his wife, which reduces the whole problem in Philippi to the level of a domestic spat. More romantically, some have guessed that the "true yokefellow" is Paul's wife and none other than Lydia, his first convert in Europe.

But happy fantasy aside, it is now well accepted that Euodia and Syntyche were two leading women in the Philippian church, perhaps deaconesses. Paul's tribute to them—they "labored side by side with me in the gospel"—is a mark of the significant standing of women in the early church and particularly at Philippi. Women in Macedonia seemed to enjoy a higher social

position than in almost any other part of the ancient world. Macedonian cities were erecting public monuments in honor of prominent women at a time when Greece as a whole was shockingly notorious for its degradation of the role of women in society. The best wife, a Greek historian had said, is the one who is least heard of. But in Macedonia, building on the more favorable attitude to women there, the Christian church took some of its earliest steps toward what has been called its noblest social triumph, the elevation of the status of women. (Joseph B. Lightfoot, *Saint Paul's Epistle to the Philippians*, pp. 55 f.; see also S. Angus, *The Environment of Early Christianity*, pp. 44 ff.)

Nowhere else in the whole record of Paul's missionary journeys do women occupy so remarkable a place in the life of the church as at Philippi. Three women were among its founders, Lydia, Euodia, and Syntyche. The name of a fourth, Stratonike, the wife of Apollophanes, is found in a very early but apocryphal document, the *Acts of Paul*. They were the vanguard in a long line of pioneer women who worked "side by side" with the apostles and prophets in the propagation of the gospel.

There is Phoebe, for example, a deaconess "who ministers to" the church at Cenchræa (Rom. 16: 1); and Prisca, a missionary (a woman apostle!) leader of a small church in Rome (vs. 3-5). There is Priscilla, who converted and instructed Apollos, one of the best-educated and socially prominent leaders in the earliest church. (Chrysostom deduces this from the fact that she is named before her husband in the record, Acts 18: 24-26.) One whole book of the New Testament, The Second Letter of John, is addressed to a woman. By the second century Christian literature is full of references to women teachers and missionaries, like the famous "apostle" Thecla at Iconium, and during the great persecutions the roll of the saints and martyrs was filled with more than a proportionate share of women's names. Among the better classes, women of wealth and social position clearly outnumbered the men in the church.

There seem to have been two orders in the early church for women: deaconesses and "widows." The deaconesses had almost a ministerial function, serving where men could not properly minister in that age, such as in the baptism, instruction, and supervision of the women of the church. The "widows" on the other hand, were essentially Christian social workers, as in I Tim. 5: 10. One very early document, the *Apostolic Church Order*, directs that every church should maintain three widows, of whom two should be devoted to prayer while the other is to be a sick nurse. (See C. Biggs, *The Origins of Christianity*, pp. 268 f.)

It is a melancholy fact that the two women leaders at Philippi, Euodia and Syntyche, would probably be unknown to us except for their quarrel. What a contrast between the first mention of women in that church (Acts, ch. 16), and this second mention here. It was women at prayer who gave the Philippian church its foundation; it is women quarreling who now threaten

to shatter that foundation and destroy its unity. The more important women become in the life of the church, the more important become the purity and unity of their lives together in Christ. But it is reassuring to note that there was still no open break, no schism, and Paul is confident that with the help of their fellow Christians, including the "true yokefellow" (who was, perhaps, the husband of one of the two), the breach will be healed and harmony restored. So again he says, "Rejoice!"

Philippians 4: 4-9—Worry About Nothing; Rejoice in Everything

Rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer . . . with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and . . . minds in Christ Jesus. Finally, brethren, whatever is true, . . . honorable, . . . just, . . . pure, . . . lovely, . . . gracious, if there is any excellence, . . . anything worthy of praise, think about these things. What you have . . . heard and seen in me, do; and the God of peace will be with you.

Paul has three important things to say in this passage about the deep roots and wide reaches of the joy that drives out fear and calms anxiety.

1. It is, first of all, *a joy that begins in Christ* (vs. 4-5). Note how easily and naturally Paul works into his plea for harmony and joy a reminder that it takes more than a turning to each other to restore Christian unity in God's people. Three times he repeats the seminal phrase, "in the Lord": "Stand firm in the Lord" (v. 1); "Agree in the Lord" (v. 2); and now again, "Rejoice in the Lord" (v. 4). He is a good teacher. Repetition enforces the lesson he has already taught in ch. 2 that the power for Christian joy and unity comes not from man but from Christ, for being "in Christ." So sure is Paul of this power that he can dismiss the shadow of the quarrel from his mind, depending on Euodia and Syntyche to demonstrate openly what they already have in Christ, namely, the gentle and forgiving spirit that Paul calls "forbearance" (v. 5).

In that confidence the apostle turns again to the joy that never fails him, joy in the Lord, and adds the happy shout of the early Christians, which was their watchword and signal, the last word on the lips of the martyrs as they faced, with a joy their persecutors could never understand, the beasts and the fire and the sword. "The Lord is at hand." "Maranatha." He is with us now; and he will come again. So what is there to fear? Rejoice!

2. It is *a joy without anxiety that grows by prayer* (vs. 6-7). There is indeed absolutely nothing for the Christian to be anxious about, says Paul. In his book *The Adequate Man: Paul in Philippians*, Paul Rees quotes a physician's analysis of the "worries" he was called upon to treat as patients. "Forty per-

cent worried over things that never happened. Thirty percent of the worries analysed were related to past matters which were now beyond the patients' control. Twelve percent were anxious about their health, although their only illness was in their imagination. Ten percent worried over their families, their friends or the neighbors, although in most cases there was no substantial basis for the fears that were causing trouble. Just eight percent of the worries seemed to have some basis in conditions that needed to be remedied."

Paul's answer to all such anxieties, real or imagined, is, Take them to the Lord in prayer. That has a dangerous sound to it, to be sure. It could be just another pious platitude, except for the vitalizing little phrase that is attached to it: "with thanksgiving" (v. 6). Pray thankfully, says Paul, not anxiously, not adding to all your other anxieties by wondering how long it will take God to do all you are asking him to do. Paul does not promise that God will do what you ask. All he ever promises is that God hears prayer. But for the privilege of access to the very throne of God who would not be thankful, and who can fail but find peace in his presence? The verse that follows (v. 7) has brought more peace to more troubled minds than all the psychotherapy in the world, rightfully important though psychotherapy is even for Christians. There is somehow a healing, tranquil power even in the simple repetition of the verse: "The peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus." This is Paul's promise from the Spirit to the anxious. Perhaps in English the words are almost too soothing. Paul's actual language is almost military. There is no weakness in it, but power. "God's peace shall stand sentry, shall keep guard over your hearts," is how Bishop Lightfoot paraphrases it.

3. It is a *joy that delights in every good thing* (vs. 8-9). In v. 8, Paul moves from the world of a Judeo-Christian benediction into the clear, cold world of Greek philosophy. The list of virtues that he begins to enumerate is pure Greek. This is rare for Paul, who was all Jewish, and a little Roman, but Greek only around the edges. He was raised, however, in a Greek university town, and he was writing to a church in Greece, and he was no narrow iconoclast. All that was good in Rome he was willing to use for the gospel. Perhaps he is reminding his converts here that all that is good in Greece, too—all the truth and riches of the highest philosophy the world has known outside of Christ—this too can be used for the gospel.

There is a change in the language and in the atmosphere, but there is no real break in the continuity of thought. Paul has spoken, in v. 7, of the peace of God which keeps our minds in Christ Jesus. This is its protection and its source of strength, but the language might also suggest a restricting confinement. As if to correct any such misapprehension, in the next verse Paul begins to describe the high, free horizons of the Christian mind. It delights in all the greatest virtues, the loftiest goals that man anywhere and anytime has ever conceived: (1) truth, the goal of science and philosophy; (2) honor, the highest prize of human ethics; (3) justice (or righteousness), the aim of

law and religion; (4) purity, the supreme virtue in personal morality; (5) loveliness, and all that is best in art (though the word refers more to personal charm than abstract beauty); and (6) graciousness, or praiseworthiness, which is the mark of a good reputation, the highest honor society can bestow.

Paul sums up the whole list of virtues in two words, "excellence" and "praise," and thereby baptizes with his blessing all that is good and praiseworthy in this world wherever it may be found. The Christian's mind need run in no restricted ruts. It has its disciplines, and it is to be kept "in Christ," but it is free to rove the whole world to seek beauty, truth, and goodness.

"Believe; don't think," says the frightened Christian, but it is not the Bible speaking. "Believe, *and* think," says Paul. "Think on these things," as I do. "And the God of peace will be with you."

Philippians 4: 10-20—A Word of Thanks and a Lesson in Contentment

I rejoice in the Lord . . . that now . . . you have revived your concern for me. . . . Not that I complain . . . ; for I have learned, in whatever state I am, to be content. . . . I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me. Yet it was kind of you to share my trouble. . . . When I left Macedonia, no church entered into partnership with me in giving and receiving except you. . . . Not that I seek the gift; but . . . the fruit which increases to your credit. I have received full payment, and more . . . from . . . the gifts you sent. . . . And my God will supply every need of yours according to his riches in glory in Christ Jesus. To our God and Father be glory for ever. . . . Amen.

This is Paul's thank-you note for the gifts from his converts in Philippi. What a masterpiece of letter writing! Who but Paul could thank a donor for his gift so graciously, all the time telling him he really didn't need it. No one but Paul could do it, perhaps because no one but Paul saw so clearly as he the glorious paradox of the Christian life. It is a life on two levels. Paul was in prison, but at the same time he was in Christ. The Philippians were to be good citizens of Philippi (ch. 1: 27, where the word "worthy" refers to citizenship), but they were also citizens of heaven (ch. 3: 20). This may be a paradox, but it is not a contradiction. The final secret of contentment, Paul tells his anxious age, is to learn to live on two levels, not in tension, but in peace.

The paradox of the two levels, as well as the resolution of the paradox in Christ, is pointed up in the sharp contrast between a verse at the beginning of the letter and another here near the end. "Paul . . . [a] slave of Jesus Christ." That is how the letter begins. But it closes with that slave asserting, "I can do all things in him who strengthens me" (v. 13). Only a slave, but he

has unlimited power. The New Testament way to power and joy and contentment and peace is to become the servant, the slave, the captive of the Servant Lord.

“Make me a captive, Lord, And then I shall be free;
Force me to render up my sword, And I shall conqueror be.
I sink in life’s alarms When by myself I stand;
Imprison me within Thine arms, And strong shall be my hand.

“My heart is weak and poor Until it master find;
It has no spring of action sure—It varies with the wind.
It cannot freely move Till Thou hast wrought its chain;
Enslave it with Thy matchless love, And deathless it shall reign.”

On one level of life Paul was a prisoner in Rome and a servant of Christ and of all Christ’s people. On this level he needed help and needed it desperately. When the Philippians responded in love to his need, his gratitude was as genuine as their love. That level, the level of need, is as real and inescapable as hunger and thirst and sickness and death.

But there is another level, the level of needs supplied (v. 19), of anxieties quieted (vs. 6-7), of utter contentment (v. 11), and of power overflowing (v. 13). At this level Paul had no need of human gifts, and no more wants. He had learned to be content.

This part of the letter, as J. H. Michael, quoting Carlyle, points out, is inseparably associated with Oliver Cromwell. As the Great Protector began to weaken of the sickness that was to cause his death, he called for a Bible and asked that Phil. 4: 11-13 be read to him. He listened, and said: “‘This Scripture did once save my life; when my eldest son died; which went as a dagger to my heart, indeed it did.’ And then repeating the words of the text himself, and reading the tenth and eleventh verses, of Paul’s contentment and submission to the will of God in all conditions—said he: ‘It’s true, Paul, *you* have learned this and attained to this measure of grace; but what shall *I* do? Ah poor creature, it is a hard lesson for me to take out! I find it so!’ But reading on to the thirteenth verse, where Paul saith, ‘I can do all things through Christ that strengtheneth me,’—then faith began to work, and his heart to find support and comfort, and he said thus to himself, ‘He that was Paul’s Christ is my Christ too!’ And so drew waters out of the well of Salvation.”

Paul’s Christ *is* our Christ, and by him, says Paul, “God will supply your every need.” The key word is *supply*. Scientists tell us the real problem is not resources but supply. There is enough food in the world for all if man could only distribute it. There is enough power in the sunlight falling on the Arizona desert to keep everybody in the world warm and to turn all the dynamos on earth, if we could only harness and distribute it. All the anxieties

of the world center in the unbridged gap between these two levels of life—between need and abundance, weakness and power, want and contentment. The lesson of Philippians is that the gap has been bridged by Jesus Christ. He crossed the gulf. God became Man, becoming poor that we might be rich. In him, says Paul, all God's "riches in glory" are ours.

But there is one other key word, *needs*. It does not read, *wants*. To learn the difference is to know another of the secrets of the Christian answer to anxiety.

Philippians 4: 21-23—A Personal Farewell

Greet every saint in Christ Jesus. . . . All the saints greet you. . . .
The grace of the Lord Jesus Christ be with your spirit.

Even after he has said "Amen," Paul cannot quite bring himself to end the letter to his friends whom he may never see again. He greets them once more, every one; repeating as he does so the vital phrase "in Christ Jesus," which has breathed life and power into every part of the letter. Then, as he ends, his last words pick up the theme with which he started, unity. In the old King James Version the benediction reads, "The grace of the Lord Jesus Christ be with you all," but the better manuscripts have Paul's final emphasis in his last words to the Philippians falling on unity. Not "you all" and the diversity of the plural, but "your spirit" and the unity of the singular. "Be with your spirit," his benediction ends, for "the grace of the Lord Jesus Christ" has indeed made them one.

STUDY QUESTIONS

1. What bearing has ch. 4: 1-7 on the situation at Philippi?
2. In the first three verses what are the three things Paul gives the Philippians to do "in the Lord"?
3. Is the role of men and women in the church today different from that in Paul's day? How?
4. What are two great qualities of the Christian life as set forth by Paul in vs. 4 and 5?
5. How is the essential character of the letter reflected in ch. 4: 4-7?
6. What was Paul's secret of contentment?
7. What makes Paul most happy about the gift from the church in Philippi?

FOR THOSE WHO DESIRE MORE INTENSIVE STUDY

1. What are the most striking characteristics of Paul's letter to the Philippians?
2. Review all the different answers to anxiety that Paul suggests in this letter.
3. Try writing a one-page summary of Philippians in letter style.





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THE GREATEST ENEMY IS WITHIN

Samuel H. Moffett

The more obvious hindrances to the proclamation of the Gospel of Jesus Christ are not necessarily the most deadly. Perils of geography, difficulties of communication, opposition of false religions, persecution by unfriendly governments – while all of these are powerfully obstructive, the greatest enemy is within. Even in the heat of the Reformation, Luther had the honesty to say, “I am more afraid of my own self than of the Pope and all his cardinals. Because I have within me the great pope, Self.”

It is easier, of course, and more self-satisfying to blame evangelistic set-backs on external enemies. But the more searching question is how much of the blame for failure we must share ourselves. What are the hindrances within the Church?

Some have been discussed elsewhere in the Congress: spiritual indifference, sacerdotalism, heresy. But another may be even more dangerous because it is so often unrecognized. This is the sin of self-containment. It may be defined as a lack of meaningful contact with the non-Christian world. It comes in many forms, but whether it is caused by willful indifference, or fear of contamination, or ignorance, or selfish pre-occupation with the Christian community itself, the result is what contemporary theologians call “the Christian ghetto complex.”

Of all the internal obstacles mentioned above this is most nearly fatal, for it so closely partakes of the very essence of sin – that is, a love of self that crowds out love of God and love of neighbor. Self-containment is sub-Christian, or perhaps more accurately, pre-Christian, for the Christian life begins with the new birth; the very imagery of the language suggests a breaking-out from a self-containing womb into a world of awareness and contact and need. The pattern of the new life is the self-emptying Christ (Phil. 2:3-8), not the self-satisfied Pharisee (Luke 18:9-11). At no point is the Christian self-contained; he is either Christ-sustained or dead. As for Christian mission and evangelism, self-containment and outreach are mutually exclusive. The church that is turned in upon itself has turned its back on the world to which it was sent by Jesus Christ.

There is no need to labor the point further. Self-containment is a basic denial of all that is Christian. The problem is that few will admit to having this disease. It is always someone else’s problem, some other church’s crippling weakness.

There is the classic example of a “Christian ghetto,” the fate of Eastern Christianity under the Moslem conquerors. While often compassionately

DR. MOFFETT is professor of Historical Theology at Presbyterian Theological Seminary in Seoul, Korea.

described as the inevitable result of persecution, this is not altogether true. It was, in the final analysis, the deliberate choice of the Church. What produced the withered ghettos of the Nestorians and the Copts was so much the sword of Islam as the law of Islam, which permitted Christians to worship but forbade them to propagate the Christian faith. Faced with a choice between survival and witness, the Church chose survival. It turned in upon itself. It ceased to evangelize. It survived, but what survived was no longer a whole Church. It was a sick, ingrown community.

In Czarist Russia, Christian withdrawal was even less of an imposition from without than what the Eastern churches experienced. The Church made its own ghetto, but in the mind, not the body. Isolating itself from the agony of the people, Orthodox priests argued about the color of their vestments and about how many fingers should be in the benediction, until the revolution broke in on them and brought them too late, out of their never-never land of liturgy into the world as it is.

It would be comforting to think that such crippling self-containment is safely buried in the Church's past. The saddening truth is that no part of the world is quite free from the taint of the same poison.

There is self-containment of race, for example, and self-containment of liturgy. Separatism is another form of self-containment. So also is the opposite, preoccupation with church union. There is also the self-containment of the great, state churches, too intent on national prestige and subsidies to notice that they no longer have worshippers. There is the self-containment of the small, free churches, so busy with their freedom from the world that they have ceased to have any contact with the world. There is self-containment by creed, and self-containment by sacrament. There is the self-containment of old and tired churches who no longer want to send missionaries; and the self-containment of young, nationalistic churches who no longer want to receive them.

But no matter what form it takes nor how plausibly its form may be justified, self-containment is always and inevitably a hindrance to the Gospel.

Take, for example, racial self-containment. This is probably the most explosive issue in the world today. When racial discrimination enters the Church, it becomes more than a crime against humanity; it is an act of defiance against God himself (I John 4:20). In America, the 11 o'clock Sunday morning has been called the most segregated hour. I believe this is true, but that such a statement could be made at all is a comment enough. The fact that there is any racial discrimination in the Christian Church has already done irreparable damage to world evangelism. If present trends continue, future historians may some day single out the decisive factor that drove a whole continent, Africa, away from Christianity and into the embrace of Islam.

Another form of this sin is self-containment by caste. Christians would like to pretend that this is limited to India and its Hinduism, but our own Western, Christian suburbs are riddled with it. It is more subtle in the West. When the Church of England in the nineteenth century could be described as the Conservative Party gathered for prayer, and when a recent study of American church unions can point out that they never really cross class lines but usually remain a high-caste denominational phenomenon (R. Lee, *The Social Sources of Church Unity*, 1960), it can hardly be claimed that Christians have bravely broken down the barriers of class. The Church's social structure has become so self-contained in America that some sociologists assert that it purposefully excludes the lowest classes of American society from its evangelistic efforts. "Church programs are not designed to appeal to them and ministers never visit them . . .", say Vidich and Bensman in *Small Town in Mass Society* (Quoted by P. Berger, in *The Noise of Solemn Assemblies*, 1961). "The ministers and laymen . . . either do not see the unchurched or they have no desire to pollute the church membership with socially undesirable types."

All unwittingly, Christians sometimes shut themselves behind a language barrier. Evangelical jargon can be as unintelligible outside the inner circle as military alphabetese is outside the Pentagon. In a world where "redemption" means green stamps, and "sin" means sex, the very words with which we try to proclaim the Gospel sometimes only obscure it. It can be dangerous therefore to read nothing but evangelical literature. The man who lives in a one-vocabulary world too long loses the ability to talk meaningfully to anyone but his fellow-believers; this is not evangelism.

Another kind of self-containment is separatism. It is as old as the Syrian desert where Anchorites chained themselves to rocks or walled themselves up in caves. It is also, alas, as new as the latest church split in Korea. As a search for purity, separatism may have a touch of justification, but its fatal flaw is self-containment. It faces inward, not outward. It leads to negativism and withdrawal and self-righteousness. It talks evangelism, but its Christian outreach has lost its winsome appeal and has built into it a self-defeating pattern of schism and isolation that aborts the evangelistic invitation by the grimly exclusive attitude with which it is extended. There is no such thing as evangelism by separation. Every Christian should belong actively to at least one non-Christian — that is, not specifically Christian — organization in his community. Moreover he should join not just to evangelize it, but to understand it.

This last point is important. We defined the sin of self-containment as lack of meaningful contact with the non-Christian world. Perhaps this should be qualified. It is possible to have contacts that are meaningful, but only to one side. That kind of outreach only soothes the conscience or feeds the ego, it does not really break through the self-containment barrier. The Christian who is willing to meet the world only on his own terms, who

feels no need to understand any position but his own, is still in his "Christian ghetto," and living to himself. His so-called contact with the world is counterfeit and artificial. His approach to others is gingerly self-protective, and carefully encapsulated from contamination.

Its defensiveness precludes any real meeting of minds. Its self-interestedness prevents the meeting of hearts and breaks down the one indispensable approach for any evangelism worthy of the name Christian, that is, the way of love.

There may be worse sins than self-containment, but few can more quickly blunt the growing edge of the Church of Jesus Christ. The Bible counts it as the accursed sin. This is no light condemnation. Its sign is the barren fig tree (Mark 11:12-14), heavy with leaves for its own self-beautification, but sterile and without fruit. When Jesus saw it, he cursed it.

S. H. Muffett, "The Confession of 1967" pp. 43f.

牧師修養會講演集

1966

大韓예수교회 總會教育部
長老會

!들에 對하여 問
 하여 우리차 가장
 條 體制에 對하
 주 信仰이나 神學
 냐 한다는 思想입
 것이었습니다. 信
 서 만들어 가면
 령게 信仰告白을
 니다. 그와 같은
 입니다. 聖經과 聖
 할 수는 없는 것
 는 언제나 그와
 의 遺産은 그렇
 遺産에 對하여
 은 그 時代의 것
 아니라고 生覺
 이, 더 正確히 말
 저런 體制는 教
 喪失케 하는 것

 變貌된 우리의

 完全한 二者擇
 一段이나 묘략으
 一性을 잃지 않
 말하고자 하는
 을 더 豊富하게
 : 끝 >

1967년도 미국 연합장로교회의

신앙고백의 시비점

마 삼 락

인 사 말

이와같이 귀중한 시간에 어학이 서투른 저에게 가장 귀중한 교리문제를 말씀하게 허락하신 여러분께 감사하게 생각합니다.

강의 도중에 혹 이해하지 못할 말이 있으면 널리 이해하시고 참으셨다가 토의시간에 말씀하시면 고맙겠습니다.

여러분 중에서 혹이나 오해를 사시는 분이 있을까하여 강의 시작전에 몇 말씀드립니다.

미국연합장로교회에서 1967년도 결정될 새 신앙고백을 설명하는 사람은 「웨스트민스터」 신앙고백을 좋아하지 아니하리라는 선입감을 없이하시기 바랍니다.

저는 웨스트민스터 신앙고백을 어릴 때에 아침마다 한 조목씩 아버지 앞에서 암송하였습니다. 그러므로 저는 신앙고백서 중에서 웨스트민스터 신앙고백을 제일 좋아합니다.

그런 점에서 새 신앙 고백을 설명하나 웨스트민스터 신앙고백을 무시하거나 버림이 아니요, 부족한 점을 시대적으로 더 알맞게 만들려고 노력하였다는 것을 이해하시기 바랍니다.

서 론

미국 연합장로교회에서 1967년에 인준을 받을 새 신앙고백서는 미국연합장로교회가 1966년 5월 24일 매서츄셋스주 보스톤 시에서 178회 총회로 모여, 1965년 오하이오주 콜럼버스에서 모였던 총회에서 임시 통과시켰던 것

을 많이 수정하고 보강하여 만든 안을 총대중 4명만이 부표가 있을뿐 전이 찬성표를 던짐으로서 새 신조의 탄생을 거의 확실하게 보게된 것입니다.

그러나 아직도 새 신앙고백은 각노회에서 토의한후 채택 가부를 묻는 절차가 남아있습니다. 각노회에서 채택 가부가 끝나면 연합장로교 총회산하에 있는 193개노회와 9천 백여 교회와 1만 2천 6백여명의 교역자와 그리고 3백 30여만 세례교인들이 새 신앙고백을 승인함으로써 세계에서 제일 큰 장로교회의 새 신앙고백이 되는 것입니다.

새 신앙고백은 총회가 만장일치로 통과한 점을 보아서 각노회가 그대로 승인할 것이 거의 확실한 것으로 생각합니다.

오늘 한국에 여러 교역자들도 세계에서 제일 큰 장로교회가 새로 사용할 신조를 충분히 옳바른 이해가 필요할줄 생각합니다.

특히 미국연합장로교회와 한국장로교회의 관계는 1884년 9월 처음으로 홀레이스 알렌박사를 한국장로교 선교사로 파송함으로써 오늘까지 오랜 역사적인 관계를 갖고 있는 점으로 한층더 중요성을 인정하게 됩니다.

먼저 1967년도 신앙고백을 연구하려고 하면 두개의 판본이 순서가 있음을 알아야 합니다. 이 두개의 판본은 동일시하여서는 아니되며 반드시 두개로 나누워 생각하여야만이 혼란을 피할 수가 있습니다.

첫째 판본은 1965년에 나온 수정하지 아니한 원안이며, 둘째 판본은 이 원안을 많이 수정하고 보강하여 1966년에 총회에서 만장일치로 통과를 본 수정된 판본입니다.

첫째 판본인 원안이 총회에서 통과된 것은 단순히 연구할 목적으로 된 것이었습니다. 그 이유는 신학적인 중요한 점에서 다소 자유주의적인 경향이 엿보이었습니다. 그러므로 미국에서도 한국에서도 마찬가지로 원안에 대한 자유주의적인 경향을 비평에 주요한 대상으로 말하였습니다.

새 신앙고백에서 가장 염려하던 자유주의적인 경향의 문제는 급년에 완전히 해결되었습니다.

총회는 새 신앙고백을 연구하기 위하여 15인 특별 위원회를 구성하고 철

저한 연구
폐지시키고
우리들이
있어서는
원안이
상에 비평을
여보니 실각
새것으로
면 수정된
므로 수정된
국연합장로
새 신앙고
I. 새
II. 신
III. 196
IV. 196
V. 196
VI. 196
등으로 나누

I. 새

우리들이
북장로교회와
전에 만들어
파가 웨스트
백에 대한 보
북장로교파
옛 연합장로교

가 있을뿐 전
| 보게된 것입

가부를 묻는 결
교 총회산하에
격자와 그리고
서 제일 큰 장

회회가 그대로

새로 사용할

3월 처음으로
까지 오랜 역
|니다.

순서가 있음을
반드시 두개로

재 판본은 이
로 통과를 본

무적으로 된것
|적인 경향이
원안에 대한

금년에 완전

구성하고 철

저한 연구를 거듭한 후에 1966년 총회에서는 수정하지 아니한 원안은 전부 폐지시키고 근본적으로 수정된 새로운 안을 통과시키었습니다.

우리들이 이해를 쉽게하기 위하여 「수정」혹 「개정」이라고 말하나 실제에 있어서는 새로운 안이나 다름이 없습니다.

원안이 수정된 결과를 보면 15인 특별 위원회가 원안에 대한 천 백건 이상에 비평을 검토 연구함으로써 수정할 부분은 수정하고 빠진 것은 보충하여보니 실질적으로는 새로운 것이 만들어졌습니다.

새것으로 만들어졌다는 이유는 원안의 신앙고백이 자유주의적이라고 한다면 수정된 새 신앙고백은 보수적인 것이라고 할 수 있기 때문입니다. 그러므로 수정된 새 신앙고백은 보수적이라고 할 수 있음으로 거의 확실하게 미국연합장로교회의 새 신앙고백이 될 것입니다.

새 신앙고백을 다음과 같이 나누워 말씀하겠습니다.

I. 새 신앙고백의 배경

II. 신앙고백의 전집

III. 1965년 신앙고백의 처음 제안

IV. 1965년 수정하지 아니한 원안에 대한 비평

V. 1966년 총회의 수정안

VI. 1967년 신앙고백의 평가

등으로 나누워 생각하겠습니다.

I. 새 신앙고백의 배경

우리들이 새 신앙고백을 만들기까지에 역사적인 배경을 찾아보면 1958년 북장로교회와 옛 연합장로교회가 합동하게 됨으로 두 교파는 다같이 300년 전에 만들어진 웨스트민스터 신앙고백을 사용하였습니다. 그러나 이 두 교파가 웨스트민스터 신앙고백만 사용한 것이 아니라, 웨스트민스터 신앙고백에 대한 보충 설명을 더하여 사용하였습니다.

북장로교파는 1903년에 웨스트민스터 신앙고백에 보충하여 사용하였고 옛 연합장로교파는 1925년에 웨스트민스터 신앙고백을 보충하여 사용하였

입니다.

그 보충된 내용에 대하여 한 예를 들어보면 북장로교파는 웨스트민스터 신앙고백에서 부족한 점인 “하나님의 사랑” “선교” 그리고 “성령”에 관한 조문을 보강하였습니다.

옛 연합장로교파는 북장로교파가 웨스트민스터 신앙고백을 보충 설명한 22년후에 웨스트민스터 신앙고백을 요약한 것이라고 할 수 있는 전연 새 신조를 만들었습니다. 옛 연합장로교파가 새로 만든 신조는 마치 한국장로교회가 1907년 신조를 만들 때에 웨스트민스터 신앙고백을 전폭 그대로 사용하지 아니하고 웨스트민스터 신앙고백을 요약하여 12신조를 만든 것과 같은 것이었습니다.

1958년 미국연합장로교 총회가 “요약한 현대적인 신앙고백을 만들도록 위원회를 처음 설치한 목적은 옛 북장로교파와 옛 연합장로 교회가 웨스트민스터 신앙고백에 부가하였던 조문들에 수정할 부분이 있는지를 자세히 검토하게 함으로서 연합한 두 교파가 다 같이 만족할 수 있는 하나의 신조를 만들게 하려던 것이었습니다.

처음 신학자들로 구성된 위원들이 양교파에서 부가한 조문을 검토한 결과 그들이 동일하게 느낀 것은 오늘에 교회가 필요한 것은 웨스트민스터 신앙고백을 요약한 정도로서 오늘에 우리들의 교회에 필요한 신조가 아님을 알게 되었습니다.

우리 교회가 오늘에 가져야할 신조는 물결처럼 쇄도하는 이십세기 사조에 대결할만한 새로운 신조가 필요함을 알게된 것입니다.

새 신조의 필요한 점을 보면 개혁교 입장에서는 언제나 신조가 성경에 종속한 것이며 신조는 어느 때나 개정되고 수정될 수 있다고 생각하는 까닭이었습니다.

새 신앙고백의 초안 작성의 위촉을 받은 위원들이 신조를 만들려고 할 때 웨스트민스터 신앙고백과 선교의 역사적인 여러 신앙고백을 동일한 위치에서 참고한 점이었습니다.

위와같은 새 신조의 초안의 방침을 1964년 총회에서 승인함으로 새 신조

와 웨스트민
신조를 만들

① 새 신앙고
교개혁시대,

성으로 현대

② 또 다른 형
구를 채우는

③ 신조는 단
의 생활속에
수 있는 신앙

II. 신

미국연합장
로교 신앙고백-

새 신앙고

같은 것이 있
신조”, “하이

이후 “웨스트
선언” 등의

위에서와

것과 같아서

게 취급하여

에 더 깊은

새 신앙고

명요하고 간

새 신조는
이 “이렇게

찬성함이니

웨스트민스터
3"에 관한 조

보충 설명한
있는 전연 새
마치 한국장
전쪽 그대로
를 만든 것과

- 만들도록 위
1가 웨스트민.
자세히 검토
의 신조를 만

검토한 결과
트민스터 신앙
가 아님을 알

십세기 사조에

가 성경에 중
각하는 까닭이

1들려고 할 때
동일한 위치에

으로 새 신조

와 웨스트민스터 신앙고백과 역사적인 신앙고백들을 기초하여 20 세기에 새 신조를 만들게 된 것이었습니다.

① 새 신앙고백의 노력한 점은 과거 교회에 충실하기 위하여 초대교회와 종교개혁시대, 그리고 현대 교회의 여러 신조들을 총동원하여 신앙고백의 집대성으로 현대 교회의 지침이 되어져야 한다고 생각한 점이었습니다.

② 또 다른 한편으로는 현대적인 신앙의 진수를 포함하여 현대적 신학에 욕구를 채우는 데까지 노력하였습니다.

③ 신조는 단순히 신학의 중요한 문제를 종합하여 기록할 것이 아니라, 교회의 생활속에 구체적으로 나타나는 그리스도의 화해의 사업적 의미를 고백할 수 있는 신앙고백을 만들려고 한 것입니다.

II. 신앙고백의 전집

미국연합장로 교회의 신조의 첫째가 되는 것은 역사적으로 유명한 일곱가지 신앙고백을 엮어놓은 신앙고백 전집이라고 할 수 있다.

새 신앙고백에서 표시된바와 같이 초대교회 이후 교회의 신조는 다음과 같은 것이 있습니다. “니케야 신조” “사도신경” 종교개혁 이후 “스콧트랜드 신조”, “하이델버그의 요리문답” 그리고 “제이 헬베타 신양고백”, 십칠세기 이후 “웨스트민스터 신앙고백”, “소요리문답”, 이십세기에는 “바르멘 신학 선언” 등의 인도를 받아 장로교회가 사실상 자라온 것입니다.

위에서와 같은 장로교회의 신앙고백을 볼 때 신앙고백으로 박물관을 짓는 것과 같아서 신앙고백에 대하여 신봉을 요구하는 것보다 번잡하여 무관심하게 취급하여 온다는 비평을 면키 어려웠습니다. 그러므로 실질적으로 신앙에 더 깊은 관계를 가진 새 신앙고백을 만들게 된 것입니다.

새 신앙고백은 위에서 말한 신앙고백 전집에 기초하였으며 신학적으로는 명료하고 간편하게 만들어진 것입니다.

새 신조는 마치 1907년 한국교회가 12 신조를 채택하면서 선언한바와 같이 “이렇게 함은 장로교 모교회의 교리적 표준을 버리려함이 아니오 오히려 찬성함이니 특별히 웨스트민스터 신도개요와 성경 대소요리 문답을 성경해석

의 표준으로 인정한다”고 한 입장과 꼭 같은 것임이다.

신앙고백 전집에 수록된 7가지 신조에 대하여 각각 한마디씩 말하려고 합니다.

(1) “니케야 신조”는 기독교회가 가장 일찍부터 널리 사용하던 신조로서 주후 4기에 만들어졌습니다. 여기에서 강조한 점은 “예수 그리스도는 하나님이라”고한 그리스도의 신성을 주장한 것입니다.

(2) “사도신경”은 부분적으로는 니케야 신조보다 더 오래된 것으로서 지금까지 제정된 신조중에서 가장 일반화된 것입니다. 여기에서 강조한 것은 “복음이 역사적인 사실”을 주장한 것이었습니다.

(3) “스코트란드 신앙고백”은 주후 1560년경에 미국 장로교회 모교회인 스코트란드 교회가 처음 사용한 신조입니다. 이 신조는 갈빈의 제자인 존 낙스가 만든 것입니다. 이 신조는 신교의 특색을 강조한 점이었습니다.

(4) “제 2 헬베틱 신앙고백”은 1561년에 만든 것으로 개혁교 신조중에서 신학적으로 가장 우수한 신조입니다. 여기에서 강조한 점은 칼빈주의적 신학 체계에다가 실천신학과 교회 그리고 가정생활에 관계를 가지있게 진술하였습니다.

(5) “하이델 버그의 요리문답”은 1563년 구라파의 장로교회들과 개혁주의 교회들의 가장 많이 사용한 신조입니다. 이곳에 강조한 점은 개인의 신앙을 가장 잘 나타내도록 한 점이었습니다.

(6) “웨스트 민스터 신앙고백”, “소요리 문답”은 1648년에 만든 것으로 영어를 사용하는 곳에 사는 장로교인들이 가장 많이 사용하는 신조입니다. 그러므로 한국 장로교회도 여기에 기초하여 신조를 만든 것이었습니다.

(7) “바르멘 신학선언”은 1943년에 이루어진 것으로 독일 나치즘에 박해를 받은 독일 개혁주의 교회와 루터교회 신자들이 나치즘에 대한 저항적인 신앙고백이었습니다.

이것은 마치 일본이 한국에서와 똑같이 히틀러가 독일교회에 대하여 하나의 국가적인 종교를 강요함으로써 구라파의 용감한 성직자들이 그리스도만이 하나님의 말씀이며, 교회의 머리이며 모든 인간의 하나님이라고 주장한

신앙고백이
이상에 말
신조의 역사

Ⅲ. 신

신앙고백 :
말씀하고자
위원들이 :
는 교회가 신
결정을 받아
새 신앙고
도 1966년
회가 승인하
니다.

새 신앙고
초대교회의
물인 구속주
그 다음 시
였고, 종교개
구속주의 선
술어를 사용
“화해”라는
기록된 말씀
벗어지기를
것입니다.

새 신앙고

1. 서
3. 제 2

말하려고 합

는

신조로서
그리스도는 하나

것으로서 지
강조한 것은

교회 모교회인
의 제자인 존
입니다.

신조중에서
반주의적 신
있게 진술하

들과 개혁주
는 개인의 신

는 것으로 영
조입니다. 그
니다.

치수에 박해
한 저항적인

대하여 하나
그리스도만이
라고 주장한

신앙고백이었습니다.

이상에 말한 신조의 전집이 1967년 미국연합장로교회에서 인준을 받은 새 신조의 역사적 기초와 신학적인 기초를 만들게 된 것이라고 하겠습니다.

Ⅲ. 신앙 고백의 처음 제안 (1965년)

신앙고백 기초 위원회가 1965년 총회에 제출하였던 신앙고백에 대하여 말씀하고자 합니다.

위원들이 제안한 명칭은 “1967년 신앙고백”이라고 하였습니다. 그 이유는 교회가 신조를 개정하려고 할 때 최소한 삼년간에 세차례 이상 토의한후 결정을 받아야하는 교회의 법을 지키어야 하기 까닭이었습니다.

새 신앙고백이 1965년 아무런 수정이 없이 총회에 통과되었다고 할지라도 1966년 총회에서 다시 승인을 받아야하며, 그 승인된 것을 가지고 각노회가 승인하여야 되므로 노회는 1967년 이전에 모일 수가 없는 연고이었습니다.

새 신앙고백의 중심 주제는 “화해”이라고 하겠습니다.

초대교회의 신조의 주제는 성경과 같이 하나님께서 사람에게 주신 구원의 선물인 구속주의에 중점을 두워 그리스도의 신성을 강조하였습니다.

그 다음 시대에서는 신조에서 구속주의에서 그리스도의 사역에 중점을 두었고, 종교개혁시대에는 구속주의 방편에 중점을 둔 것과 같이 새 신조에는 구속주의 선물을 해석함에 있어 성경적으로 시대적으로 의의 깊은 “화해”의 술어를 사용한 것입니다.

“화해”라는 용어는 여러분이 잘 아시는 바와 같이 고후 5장 18절 이하에 기록된 말씀입니다. 이 말씀은 오늘과 같이 슬프게도 분열되고 나누워지고 찢어지기를 좋아하는 세계에서 큰 의미를 우리에게 주는 것이라고 생각된 것입니다.

새 신앙고백을 네부분으로 나누워 생각하겠습니다.

- | | |
|----------------|--------------------|
| 1. 서 문 | 2. 제 1부 하나님의 화해 사역 |
| 3. 제 2부 화해의 사역 | 4. 제 3부 화해의 성취 |

1. 서 문 : 이곳에서 가장 중요한 것은 세가지입니다.

(1) 교회는 시대를 따라서 그 신앙을 새롭게 고백하여야 한다. 그러나 모든 고백과 신조들은 필경 존속적인 표준에 지나지 아니하며 결국에는 성경이 증거하는 예수 그리스도의 권위에 복종하는 것이라고 한 점입니다.

(2) 삼위일체와 그리스도의 품위에 대한 역사적인 교리들이 기독교신앙의 토대를 이루며 그 구조를 결정한다고 한 점이었습니다.

(3) 하나님은 그리스도 안에서 세상을 자신과 화해시키신다. 예수 그리스도는 사람과 함께 계시는 하나님이시라고 하는 점이라 하겠습니까. 이 세가지 점이 원안에서 그리스도의 신성에 대한 가장 명백한 진술인 것입니다.

2. 제1부 하나님의 화해의 사업 : 제1부는 원안중에서 이론이 가장 많은 부분입니다.

(1) 예수 그리스도의 품위에 관한 문제이고,

(2) 성경에 관한 문제입니다.

일부에 대하여 많은 이론이 있는 것은 정통적인 삼위일체론의 형식을 이해하지 못함으로 큰 문제가 되었으나, 삼위일체의 형식을 이해하면 큰 문제는 없을줄 압니다.

제1장에서 “우리주 예수 그리스도의 은혜”라는 소절에서 사람은 죄인으로 예수님은 구주로 설명하였습니다.

제2장에서는 하나님은 사랑이시라고 이룸하였습니다.

제3장에서는 “성령의 교통”을 말하는 소절에서 그리스도인의 새 생활과 성경에 대하여 진술하였습니다. 여기에서 성경은 성령께서 하나님의 뜻을 사람에게 계시하실 때에 쓰시는 방편이라고 하였습니다.

이 중에서도 가장 많은 논쟁의 대상이 된 것은 예수 그리스도에 관한 것입니다.

“나사렛 예수 안에서 참 인간성은 결정적인 한번으로 실현되었다. 팔레스틴의 한 유대인인 예수는 그의 동족가운데서 사셨고 그들의 곤궁과 시험과 기쁨과 슬픔을 같이 당하셨다”라고 하였습니다.

이와같이
스도의 부활
사람의 심판
구원의 역
동, 또는 한
그 중에서
수가 없는
리를 다만

3. 제2부
며 제2부는
사명 달성에
이와 같은
니다. 또한
였습니다.

그리스도가
게 한다. 교:
일하게 한다.
예리하고 민:
사회문제를
다. 사회문제
① 종족 분
즉 종족분
인은 “하나님
고백은 대담하

4. 제3부
“하나님의

1. 그러나 도
국에는 성경
입니다.

기독교신앙의

예수 그리스
이다. 이 세
인 것입니다

이 가장 많

형식을 이
하면 큰 문제

같은 죄인으

새 생활과
구님의 뜻을

에 관한 것

다. 팔레스
타와 시험과

이와같이 예수 그리스도에 대한 인간성을 강조한 이후에 계속하여 “그리스도의 부활을 말하고 메시아와 주, 또는 모든 사람의 구주, 그리고 모든 사람의 심판자임을 분명히 하였습니다.

구원의 역사에, 관하여서는 성경과 같이 예수 그리스도 안에서 화해의 행동, 또는 한 제사, 한 대속물, 한번 대신 드린 만족 등으로 말하였습니다.

그 중에서도 분명하게 말한 것은 “이런 것들은 어떤 이론으로도 도달할 수가 없는 인간의 대한 하나님의 사랑의 깊이를 내포하고 있는 하나님의 진리를 다만 표상하는 것에 불과하다”고 말하였습니다.

3. 제 2부 화해의 역사: 제 1부는 교리적 신학적 문제들을 취급하였으며 제 2부는 윤리적 실제적인 문제를 취급하여 교회가 지닌 화해적 사명과 사명 달성에 필요한 도구들을 말하였습니다.

이와 같은 문제들을 취급하는데 있어 아름답고 힘있는 표현을 볼 수 있습니다. 또한 교회의 사명의 표본은 교회의 머리는 예수 그리스도이심을 말하였습니다.

그리스도가 한 인간으로의 삶은 교회로 하여금 인류의 공동생활에 참여하게 한다. 교회로 하여금 인류에 대한 봉사는 사람에게 대한 온갖 복지를 위해 일하게 한다. 그리스도의 고난이 교회로 하여금 인간의 모든 고난에 대하여 예리하고 민감하게 만든 것이라고 하였습니다.

사회문제를 특이하게 취급한 것은 공적인 신앙고백으로는 처음이었습니다. 사회문제에서는 세가지 큰 문제를 취급하였습니다.

- ① 종족 분열 ② 전쟁 ③ 빈곤

즉 종족분열, 전쟁, 빈곤에 대하여 기독교적 행동을 주저하는 단체나 개인은 “하나님의 뜻을 거역하는 것이며 신앙을 배반하는 것이라”고 새 신앙고백은 대담하고도 논쟁적인 이론을 말하였습니다.

4. 제 3부 화해의 성취: 제 3부에서는 종말론에 관해 말하였습니다.

“하나님의 나라”는 하나님의 뜻을 거스리고 창조를 파괴하는 모든 것들에

대한 현재와 미래에 있어서 하나님의 승리라고 하였습니다.

이 수정되지 아니한 원안은 서남동 교수가 번역한 한영대조판을 우리들이 구할 수 있으며, 새로이 수정된 것을 이 상근 박사가 번역한 것을 여러분이 구할 수가 있습니다.

저는 신앙고백의 원안이 통과하던 그 해에 총대로 참석하였습니다. 이 총회는 오하이오주 콜럼버스 시에서 모였습니다. 이때 새 고백이 그리스도의 신앙에 대하여서는 침묵을 지키고 또한 성경에 관한 교리가 미약한 사실에 저는 크게 충격을 받았습니다. 그리하여 이 신앙고백의 반대 발언할 사람으로 선정을 받았습니다. 그러나 시간관계로 반대 발언자들이 다 말하지 못하였습니다. 그러므로 저도 공식 석상에서 반대말을 하지 못한 것을 유감으로 생각합니다. 제가 이러한 말씀을 하는 것은 원안의 약점을 알면서 왜 반대하지 아니하였는가라고 질문하실 생각이 있는 분들을 위하여 말씀하는 것입니다.

저는 여러분과 같이 원안의 약점에 대하여서는 처음부터 반대하였던 것을 아시기를 원합니다.

저는 몇가지 다른 점에서는 비난하기 전에 장점을 말하고자 합니다.

① 교회로 하여금 급변하는 세대를 향하여 믿음을 증거하는 점이었습니다. 위대한 웨스트민스터 신앙고백이라도 성경의 진리를 완전히 표현할 수는 없는 것입니다. 그러므로 한시대마다 하나님의 말씀의 뜻을 새히 탐구하여야 하며 그 진리를 새로운 방법으로 설명할 필요가 있는 것입니다. 저는 이런 의미에서 그릇된 신조를 두려워 하지마는 새로운 신조를 두려워 하자는 아니합니다.

② 신앙 표현이 옛날 어체로 있던 것을 현대 어체로 표현하려고 노력한 점이었습니다.

신앙고백의 목적은 성경의 뜻을 보다 명백하게 깨닫게 하는데 있습니다. 만일 옛날말이 그 의미를 애매하게 한 것이 있다고하면 그것은 수정되어야 하겠습니까. 웨스트민스터 신앙고백이 작성된후 300년동안 영어는 수없이 많이 변경된 이유에 하나이겠습니까.

③ 성경의 새 신앙고상은 하나도 상에 오셔서

④ 그리스도 옛날 단일 사상은 예수

⑤ 교회는 발언하고 편 완전한 복 책임을 행히

Ⅳ 수

원안에는 수정되지 원회의 보드립니다. 그러합니다.

한국에 있어 총회에 직 총회에 공안을 표시하였- 경의 권위에서 그리스도하여 그리스도되기를 원합니다. 그리이 되셨고”

을 우리들이
을 여러분이
니다. 이 총
| 그리스도의
약한 사실에
언할 사람으
말하지 못하
을 유감으로
서 왜 반대
씀하는 것입
게하였던 것
니다.
이였습니다
| 표현할 수
새히 탐구
니다. 저는
려워 하자
되고 노력한
있습니다.
수정되어야
는 수없이

③ 성경의 큰 교훈의 하나인 화해 교리를 재 강조한 점이었습니다.

새 신앙고백의 중심 주제는 옛 신앙고백을 약하게 만들거나, 이단적인 사상은 하나도 없습니다. 화해교리는 사도 바울이 가르친 대로 예수님께서 세상에 오셔서 성취하신 것이 바로 화해의 사실입니다.

④ 그리스도의 신. 인 양성을 상기하게 한 점이었습니다.

옛날 단일신론의 사상이 예수의 신성을 부인하였으며 그 대적 단일신론의 사상은 예수의 신성만을 강조하여 예수님의 인성을 부정하게 되었습니다.

⑤ 교회는 개인의 신령한 생활만이 아니라 성경안에서 사회문제에 대하여 발언하고 관심을 가지도록 강조하는 점이었습니다.

완전한 복음은 천국과 구원에 대하여서 뿐 아니라 현세에 대한 그리스도인 책임을 행하는 것이라고 지적한 점이었습니다.

IV 수정하지 아니한 원안에 대한 비평

원안에는 좋은 장점도 있으나 비평을 받아야할 약점도 있습니다.

수정되지 아니한 원안을 비평 검토하고 수정하여 총회에 제출한 15인 위원회의 보고서의 의하면 이 원안에 대한 비평은 무려 1,100 통이상되었습니다. 그중에 두 가지는 한국에 있는 연합장로교 선교부가 보낸 것이었습니다.

한국에 있는 선교부는 원안을 연구하기 위하여 위원회를 조직하고 연구하여 총회에 건의하였습니다. 저는 연구위원에 위원장으로 1965년 12월 15일 총회에 공안을 보내어 다음 두가지 점이 수정되지 아니하면 받아들일 수 없음을 표시하였습니다. 그 제안은 (1) 그리스도의 신성에 대한 문제이고, (1) 성경의 권위에 대한 문제이었습니다. 첫째 문제에 대한 우리의 주장은 원안에서 그리스도에 대하여 말하기를 “팔레스틴의 한 유대인이라” 한 점을 지적하여 그리스도의 인성을 지나치게 그릇되게 강조하였으므로 옳바른 신조가 되기를 원하면, 그리스도의 신성을 강조하는 점이 있어야 한다고 제안하였습니다. 그리하여 신앙고백은 마땅히 예수 그리스도안에서 “하나님이 사람이 되셨고” 예수는 “아들이신 하나님”이시라고 분명히 하여야함을 주장하였

입니다.

둘째, 성경에 대하여 우리의 주장한바는 “성경은 하나님의 말씀이라고 하여야 하며 원안에서 말한바 오직 그리스도만이 하나님의 말씀이라고 하는 발트적 사상을 반대하였습니다. 원안을 보면 “하나님에 관한 하나님의 충분한 계시는 예수그리스도이시다 그는 성육하신 하나님의 말씀이시며 그에 관하여 성경은 여러가지로 증거하신다 이 계시는 대표적인 증언으로서 교회는 구약과 신약을 받아가지고 그것을 성서로 인정하였다.” 라고 한 표현은 우리에게는 너무나 약하게 보였습니다. 우리는 성경에 대한 수정을 다음과 같이 요구하였습니다 “성경은 기록된 하나님의 말씀이요, 그리스도에 대한 유일하고 권위있는 증언” 이라고 분명히 할것을 강조하였습니다, 그리고 성경의 영감에 관한 문제에서는 “하나님의 인도를 받은 사람이었다는 주를 달도록 요청하였습니다. 또한 성경을 이해하는데는 역사적인 비평과 문서 비평학이 필요하다는 말을 비평하였습니다. 그 이유는 성경을 이해하는 것은 학자들만이 아니라 무식한 사람의 심령에도 성령이 말씀하셔서 그 생각과 마음을 밝혀줌으로서 가능하다는 것을 믿는 까닭입니다.

우리 모두가 기억을 쉽게 하기 위하여 1967년 신앙고백의 수정하지 아니한 원안 중에서 문제되는 점중에 큰것 다섯 가지만 추려 정리하여 보면,

1. 그리스도 신성에 대한 문제점 : 원안 신앙고백은 그리스도의 인성을 지나치게 강조하고 그 신성에 대하여 소홀히 취급한 점에 대하여 비평을 받았습니다. 우리들은 이 점에 대하여 비평하기를 “만일 우리가 참 사람이신 동시에 참 하나님이신 구주를 분명히 나타내지 못하면 이 버림받은 세상에서 우리가 전할 멧새지가 없다”고 말하였습니다.

2. 성경에 관한 교리 문제점 : 원안에서 성경에 대한 진술은 빈약하며 발트적인 사상으로 성경을 하나의 기록된 문서로 생각하는 것과 말씀과 그리스도를 분리하고 있는 잘못에 대하여 우리는 반대하였습니다.

새 신앙고백에서 하나님의 말씀인 기록된 성경과 도성 인신하신 말씀의 권위를 바르게 증거할 수 있는만큼 교회는 강화되며 사람에게 유익을 줄 수 있을 것입니다. 그 이유는 예수와 성경은 불가분의 관계를 가지고 있는 까닭이라

고 말하였

3. 만인

대를 받은

만인구원

구원받을 것

수정하지 이

리고 “부활

로부터 생명

고 하였습니

이 마침내는

내었음으로

4. 하나님

해하기 전에

에 대하여

이 중요 관

5. 사회에

여 지나치게

라고 하는데

만을 크게

는 약점을

이상에 지

를 가진 사

적되었습니

회” 라는 것

교장이었던

총회는 전

하기 위하여

장 일치로 기

숨이라고 하
고 하는 말
나님의 충분
이며 그에 관
로서 교회는
표현은 우리
다음과 같이
대한 유일
하고 성경의
를 달도록
비평학이
은 학자들
과 마음을

하지 아니
보면,
인성을 지
평을 받았
람이신 동
세상에서

하며 발트
과 그리스

말씀의 권
줄 수 있을
가답이라

고 말하였습니다.

3. 만인 구원론의 문제점 : 새 신앙고백에서 만인구원 사상이 있음으로 반대를 받은 점이었습니다.

만인구원 사상은 세계가 망하여지는 것이 아니고 결국은 모든 사람이 다 구원받을 것이고 영원한 멸망을 받을 사람은 하나도 없으리라는 사상입니다 수정하지 아니한 원안에 보면 “예수그리스도는 모든 사람의 구주이시다” 그리고 “부활하신 주로부터 생명을 받아 들임이 곧 영생을 소유하는 일이며 그로부터 생명을 거부하는 일이 곧 죽어서 하나님께로부터 끊어 지는 일이라” 고 하였습니다. 이 두번째 구절에서 느낄 수 있는 것은 마치 버림받았던 사람이 마침내는 구원을 받는다는 뜻을 가진 것같이 거기에서 “영원”이란 말을 빼내었으므로 이런 비평을 받게된 것입니다.

4. 하나님께 대한 인간의 응답의 문제점 : 원안에 보면 인간이 하나님과 화해하기 전에 하나님이 사람에게 응답하여 회개하고 믿음을 가져야하는 문제에 대하여 소홀히 취급한 점이었습니다. 복음적인 교리 대신에 사회문제만이 중요 관심의 대상이 된 점이었습니다.

5. 사회에서 화해의 문제점 : 이 고백중 끝으로 지적할 점은 사회에 대하여 지나치게 독단적이고 그 문제가 신학적 기초에 있어서는 비교적 소극적이라고 하는데서 비평을 받았읍니다. 특히 종교문제, 전쟁, 빈곤의 세가지 문제만을 크게 취급하는 반면 개인의 도덕이나 부흥에 관하여서는 별말이 없다는 약점을 가지고 있습니다.

이상에 지적한 문제점 까닭에 신앙고백의 원안은 시정하려는 강력한 태도를 가진 사람이 많았습니다. 이 원안을 시정하기 위하여 새로운 단체가 조직되었습니다. 그 단체의 명칭은 “성경적 신앙고백을 위한 장로교인의 연합회” 라는 것입니다. 이 단체의 유능한 지도자의 한 사람은 푸리스톤 신학교의 교장이었던 존 맥카이 박사이었습니다.

총회는 전국 교회가 원안의 수정을 요구하는 청원을 받아들여 이를 시정하기 위하여 15인위원회를 구성하여 연구 수정한 것을 1966년 총회에서 만장 일치로 가결을 얻었습니다.

V. 1966년 총회의 수정안

15인 위원회가 수정한 1967년 새 신앙고백은 원안과는 매우 중요한 차이점을 가졌습니다. 1966년 총회에서 문제가 되었던 원안을 버리고 수정안을 채택한 일을 타임지에서 논평하기를 총회 안에서 “보수세력의 승리적 혁명이라”고 하였습니다.

수정된 새 신앙고백은 원안에서 비평의 대상이 되었던 것은 모두 명백하게 시정되고 혹은 근본에서 부터 수정되었습니다.

원안은 마치 훌륭한 인생을 살아갈 수 있는 소질을 가지기는 하였으나 몇몇 중요한 기관에 위험정도의 병이든 환자와 같았습니다. 그러나 15인 위원회는 마치 외과 의사들처럼 그 병든 원안을 수술하였습니다. 수술을 받은 환자는 전연 새로운 사람이 되었습니다.

위에서 말한 원안의 약점에서 수정된 내용은 다음과 같습니다.

① 그리스도의 신성에 관한 교리 문제점 : 원안은 이 문제에 대하여 거의 침묵을 지키었습니다. 원안에서 그리스도의 품위에 대하여서는 사도신경, 니카야 신조등 초대교회의 신조들을 인정한다고 하였을 뿐이었습니다. 15인 위원들은 “인정”이라는 말만으로는 만족하지 아니하여 수정하였습니다. 이 수정은 교회의 기초가 되는 신조들의 훌륭하고 역사적인 기독교론을 인정할 뿐 아니라 재확인한다고 수정하였습니다. 이점보다 기독교론을 강조한 점은 “그리스도는 인간이 되시어 화해의 사역을 완수하시기 위하여 우리중에서 생활하신바 아버지의 영원하신 아들이시라” 한 점이었습니다. 그리고 삼위일체 교리도 강조하였으니 “아버지 하나님과 성자와 성령의 역사가 모든 신앙고백의 진술에 대한 기초이라.”고 하였습니다. 또 다른 곳에는 “나사렛 사람 예수라”는 표현 뒤에다가 “메시아”라는 말을 넣어 강화하기로 하였습니다.

저는 이와같이 수정된 안을 보고 우리의 요구가 관철되었으며 예수 그리스도께서는 참으로 우리의 주님이시요, 하나님이시라는 교회의 확실한 신념을 재확인하게 된 것이라고 생각하였습니다.

2. 성경에 관한 교리 문제점 : 수정안에서는 “성경은 기록된 하나님의 말씀으로써 받아들여졌고 또 순종되어 왔다”는 것을 더 삽입하였습니다. 그러

므로 성경
니다. 원
였으나 수
성경은 다
에 하나이
을 듣고
입니다.
인도아래
최고 권위
있어서는
하지못하
한고백의
경에 최고
고 하였으
하나님의
입니다.

3. 만민

서 애매하

① “그

모든 사람
배격하였

② “또

되는 일이
주었으나

이는 하나
의 실제

표시하였

4. 기독

요한 차이
수정안을
적 혁명이

- 명백하게

였으나 몇
15인 위원
을 받은 환

여 거의 침
산경, 니카
15인 위
다. 이 수

정할 뿐아
은 “그리
서 생활하
위일체 교
신앙고백의
사람 예수
니다.

예수 그리
실한 신념

나님의 말
이다. 그리

므로 성경은 곧 하나님의 말씀인 것을 부인하는 팻트적 사상은 정죄되었읍니다. 원안에서 단순히 성경은 그리스도에 대한 표준적인 증언이라고만 하였으나 수정안은 그 전체를 수정하여 성경은 “유일하고 권위있는 증언이며, 성경은 다른 여러 증언들 중에서 한 증언이 아니고 그 유래가 없는 증언중에 하나이라”고 하였읍니다, 또한 구약과 신약속에서 교회가 하나님의 말씀을 듣고 또한 신앙과 순종에 양육을 받은바 예언적 사도적 증언이라고 하였읍니다. 원안에 들지 아니하였던 성경의 영감에 대하여서는 “성경은 성령의 인도아래서 주어진 것”이라고 하였읍니다. 그러므로 새 신조에서는 성경의 최고 권위성을 충분히 인정하였읍니다. 1967년 신앙고백의 성경적 교리에 있어서는 웨스트민스터 신앙고백과 같은 세밀하고 위풍이 당당한 진술은 하지 못하였을지라도 청교도들과 스코트랜드의 성직자들이 선언하였던 위대한 고백의 진수를 그 속에 내포하고 있습니다. 웨스트민스터 신앙고백은 성경에 최고 권위를 인정하여 “성경은 유일무오한 신앙과 행위의 규칙이라”고 하였으나 1967년 신앙고백은 성경은 “유일하고 권위있는 증언이며…… 하나님의 말씀이고 그것에 의하여 교회의 신앙과 순종이 통제된다”고 하였읍니다.

3. 만민 구원론의 문제점 : 만민구원론의 이단을 배격하기 위하여 원안에서 애매하였던 두개의 구절을 수정하였읍니다.

① “그리스도는 모든 사람의 구주시라”고 한 구절을 수정하여 “그리스도는 모든 사람을 위한 구주이라”고 고쳐서 모든 사람이 구원을 받은 듯한 인상을 배격하였읍니다.

② “또 그에게서 생명을 받아들이기를 거절함은 죽어서 하나님께로 분리되는 일이라”고 한 원안은 죄의 유일한 형벌은 몸의 죽음 뿐이라는 느낌을 주었으나 수정안에서는 “그에게서 생명을 받아들이기를 거절함은 사망인데 이는 하나님으로부터 분리되는 일이라”고 분명히 하였읍니다. 이러므로 지옥의 실제 공포는 하나님으로부터 분리되는 정도에 사망이 아님을 분명히 표시하였읍니다.

4. 기독교의 관심이 사회만 치중하는 듯한 인상을 시정하기 위하여 새로

제목을 삽입하여 개인의 도덕문제를 말하였습니다.

Ⅶ. 1967년 신앙고백의 평가

새 신앙고백은 원안에서 1966년 15인 위원회를 거쳐 수정되었으므로 연합장로교안에 다수의 복음적 신앙자들이 새로운 신앙고백을 받아들이기를 두려워하지 아니하였습니다. 처음 원안을 반대하기 위하여 조직되었던 “성경적 신앙고백을 위한 장로교인의 연합회”는 발표하기를 “우리들이 원안에 대하여 수정하라고 요구하였던 중요한 문제는 다 수정되었다”라고 하였습니다. 그리고 6월호 “뉴스 레터”라는 주간지에 말하기를 “우리는 선한 양심으로 노회가 수정된 1967년 신앙고백을 통과시킬 것을 권장하며 교회사명에 새로운 면과 확장을 위하여 우리 교단이 이 고백서를 사용할 것을 권장한다”라고 하였습니다. 그러나 저는 생각할 때에 새로운 신앙고백은 완전한 신조라고 생각하기에는 아직도 부족한 점이 있다고 생각합니다. 그러므로 제가 이 신조를 더 수정할 수 있다고하면 신학적으로 몇가지를 더 수정하고자 합니다. 그러나 수정하지 아니하더라도 받아들일 수는 있으며 이 신앙고백에서 부족한 점은 이 신앙고백이 기초하여 있는 옛날 다른 신조에서 받아들일 수 있습니다.

새 신앙고백은 성경적인 고백이며, 삼위일체적인 고백이며, 그리고 예수 그리스도만이 유일한 구원의 방도임을 지적하였습니다.

미국교회는 새 신앙고백에 대하여 여러가지 문제점이 해결되었습니다. 그러나 한국교회가 미국과 같이 이 문제를 완전히 이해할 때까지는 문제가 남아 있다고 생각합니다. 이러한 문제를 해결하는 방법이 몇가지 있는 줄 생각합니다.

1. 한국사람이 미국사람을 이해하도록 노력하는데 있습니다. 새 신앙고백은 미국사람의 구미에 맞게 만들려고 노력하였습니다. 그러므로 한국교회의 특별한 사정을 고려하지 아니한 것을 저로서는 대단히 유감으로 생각합니다.

2. 한국에서 비평하는 것은 두가지라고 생각합니다. ① 수정되지 아니한

원안을 비
니한 점을
답변할 수
1967년
집을 위하
한국교회
이 새 신
면 이해독
아니므로
에서 찾도
여러분
웨스트민
1965년
들었습니
위원을 기
고백을 편
백을 동시
신앙고백

으므로 연
 들이기를
 었던 “성
 | 원안에
 하였습니
 한 양심
 교회사명
 는 권장한
 완전한
 그러므로
 수정하고
 신앙고
 서 받아

 고 예수

 다. 그
 제가 남
 는 줄 생

 | 앙고백
 | 교회의
 각합도

 아니한

원안을 비평하는 사람이 있고, ② 새 신앙고백에 예정등 문제가 들어있지 아
 니한 점을 비평하는 사람이 있습니다. 이와같은 비평에서 처음 비평은 쉽게
 답변할 수가 있습니다. 그러나 두번째 것은 답변하기가 어렵습니다.

1967년도 신앙고백은 마치 큰 집을 위하여 여러 기둥이 있는 것같이 새
 집을 위하여 새 기둥을 더한 것이라고 생각하면 될줄로 생각합니다. 또한
 한국교회의 신조는 웨스트민스터 신앙에만 있지아니하고 성경에 있는 것같
 이 새 신조에만 우리의 신앙이 기초가 있지아니하고 성경에 있음을 생각하
 면 이해될줄 압니다. 우리들이 새 신조를 받는 이유는 새 신앙고백이 이단이
 아니므로 받을 수 있고, 부족한 점은 다른 신앙고백서에서 얻으며, 또 성경
 에서 찾도록 힘써야 합니다.

여러분중에 몇분들이 오해하고 있는 것 같습니다. 그것은 새 신앙고백이
 웨스트민스터신앙고백을 수정한 것이라고 생각하고 있는 때문입니다.

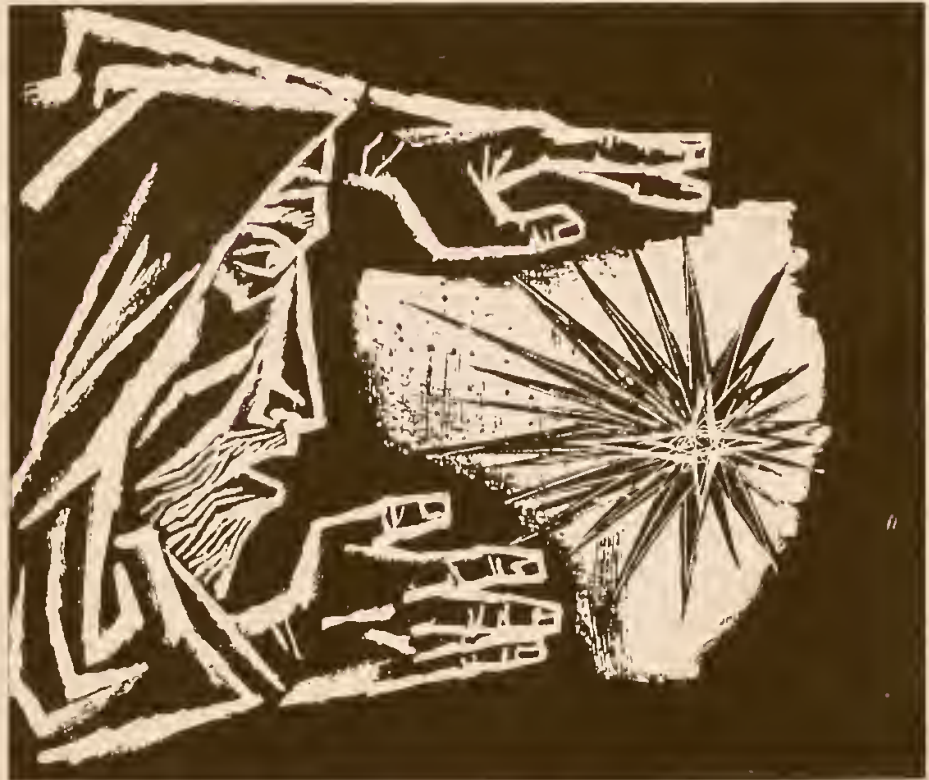
1965년 처음 위원들이 웨스트민스터 신앙고백을 수정한 새로운 고백을 만
 들었습니다. 그러나 그것은 1966년 총회에서 부결되고 1966년 총회는 15인
 위원을 선정하여 웨스트민스터 신앙고백을 수정하지 아니한 새로운 신앙
 고백을 만들게하였습니다. 미국에서는 새 신앙고백과 웨스트민스터 신앙고
 백을 동시에 사용하고 새 신앙고백을 더 강조하지 아니함을 이해함으로 새
 신앙고백에 대하여 쓸 데없는 시비를 피할 수가 있다고 생각합니다.

—< 끝 >—

基督敎思想

特輯 · 오늘의 韓國과 '그리스도 事實'

12. 1966



'Cur Deus Homo' 와 福音의 土着化 尹 聖 範

世俗都市와 크리스천의 이미지 文 東 煥

地方注文者에 對한 特典

이제는 추수가 끝나고 농한기에 접어들어 글을 읽을 수 있는 계절이 왔습니다. 추수가 끝나야 겨를이 있고 돈도 만질 수 있는 그야말로 농촌 독서계절에 책을 사서 읽으시려는 이들에게 조금이라도 편리를 드리고자 아래와 같은 규정을 마련하였으니 잘 이용하시기를 바라나이다.

이 규정은 도시에서 멀리 떨어져 있는 농촌에서 글 읽으려는 이들을 위한 계획입니다.

1. 特典 : 1966년 12월 1일부터 1967년 1월 31일까지
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성서의 권위에 대한 보스톤 회의

지난 6월 보스톤 회의에 참석했던 마
삼락 목사의 보고문이다. (편집자 주)



마 삼 락

1966년 6월 하순에 보스톤에서는 지도급의 복음주의 학자들이 초청을 받아 10일동안 성서의 권위에 대한 매우 중요하고도 긴지한 토의를 가졌다. 이 세미나의 계획은 성서연구에 있어서 두 갈래의 불만스런 현대적 상황에 대한 연구와 검토를 하기로 되어 있었다. 거기에 참석한 대표들 중의 한편은 그 회합에서 보수측에 해당하는 온전한 그룹으로서 그들은 자유주의 성서학자들에 대해서 큰 불만을 품고 있었다. 참가자 중 한 분은 랑미드(Langmead), 캐슬리(Casserly)에 동조하여 그의 말을 인용하면서 "현대 성서학자는 무의미하고 실망적인 것을 증거하고 있다. 우리는 지금 하나님의 말씀을 연구하는 방법론의 역설적인 면에 부딪히고 있는데 하나님의 말씀이 하나님의 말씀이 아닌 다른데서 나온 것처럼 보이고, 또 성서적으로 말하는 것이나 성서적으로 사 고하는 것은 어느 것이나 무기력하게 보이는 성서에 대한 대담한 현대인의 지식과 맞서고 있다"고 했다. 그러나 대표들 중의 다른 한 편은 성서의

주제에 대하여 그들 자신의 확고한 입장을 가지고 온 세계를 통하여 신교 안에 자라고 있는 불만을 매우 의미있게 지적하고 있었다. 말하자면 그들의 견해는 이 회의의 명칭에 인용된 다른 어느 문구보다도 성서에 대한 몇몇 보수측의 신조를 밝히는 성명서가 신교 학자들로 하여금 변호할 여지가 없는 편협과 완고한 입장에 가두어 둔다는 것이었다.

오늘의 세대에서 복음주의 성서학자를 찾아내는 일은 무명인사들로부터 25,000불의 기금이 조달되어 50명의 학자를 모으게 되었고, 실제로 성서의 권위와 영감에 대하여 생각하는 일에 성실한 학자들을 조심스럽게 선택하여 제자도의 빛 가운데서 성서의 권위에 대한 문제를 토의하도록 했다.

토의를 계속하는 데는 절대 솔직해야 하며 보고자와 방청자의 한계가 있었고 허락 없이는 아무도 이름을 인용하는 사람이 없도록 합의를 보았다.

51명의 학자들이 참석하여 신교 학문의 엇갈린 분야에 대해서 매우 고무적인

발언을 했다. 그들은 10개국에서 왔는데 주로 신교파에서 많이 왔었다. 그들 중에는 옥스포드 라티머 하우스(Oxford Latimer House)의 학장인 팩커(James I. Packer) 박사, 런던 대학의 앓시리아학 교수인 와이스맨(Donald Wiesman) 박사, 네델란드의 캠펀(Kampen) 개독교신학교 신약학 교수인 리페르보(Herman Ridderbos) 박사, 오슬로의 놀웨이교회 자유신학교 학장인 위슬로프(Carl F. Wisloff) 박사, 그리고 프린스턴 신학교 신약학 교수인 메쯔거(Bruce Metzger) 박사 등이 있었다. 또한 웨스트민스터 신학교, 칼빈 신학교, 달라스 신학교, 보수주의 침례교 신학교, 그리고 풀러(Fuller) 신학교들을 포함한 미국의 저명한 보수주의 신학교에서 온 많은 학장과 총장들이 거기 있었다.

매일 계속된 일과는 비판과 찬동의 두 개의 반응에서 작성된 논평을 읽어가는 일과 몇 시간 동안은 전체 참가자들의 공개토의를 가지는 일이었다.

몇 개의 중요한 논문과 강연자의 신속한 비평이 이 회의에 향취를 돋구어 주었다. 런던 대학에서 온 앓시리아학자 와이스맨 박사는 “계시의 고리에 관련된 고고학적 연구에 있어서 지난 15년간의 발전은 사해사본 연구와 우가리트 발견 등을 포함하여 성서에 대한 영감과 무오성을 더 뚜렷이 해 주었다”고 말했다. 그리고 옥스포드 대학의 팩커 박사는 “해석학과 성서의 권위와의 관계는 귀납적(사건들) 원리와 연역적 원리 사이의 긴장관계를 인식케 해 주었다”고 지적했다. 또 웨스트민스터 신학교의 용(Edward J. Young) 박사는 “시대적인 복음주의를 위한 영감에 대한 왈필드(Warfield)의 연구에 관련하여”

설명하였고, 오스트레일리아에 있는 리드레이(Ridley) 대학의 모리스(Leon Morris) 박사는 “구약주석의 빛 안에서 본 구약성서의 권위와 신약주석의 빛 안에서 본 신약성서의 권위를 특별히 무오성의 문제와 관련하여” 논하였다. 그리고 네델란드 캠펀 신학교의 리페르보 박사는 “무오성과 확실성과 권위에 대한 신학적 정의에 시도”를 논하였다.

유쾌하고 자유로우면서도 생기가 넘치는 토의에서 비록 거기에 정의를 내리는 차이와 권위를 강조하는 정도의 차이는 있었으나 성서의 최고 권위를 강하게 인정하는 데에는 곧 각 사람들이 진정하게 일치되고 있음을 뚜렷이 보여 주었다. 예를 들면, 신학자들은 고리적인 입장을 더 견지하는 경향이 있었고 무오성의 고리에 대한 성서의 고리에 있어서 연역적인 주장을 했다. 그러나 한편 성서학자들은 일반적으로 더 융통성 있는 입장을 취했다. 성서에서 찾아낸 성서적 사실을 가지고 시작하여 그들은 해석과 조화의 어려움까지도 포함시켜서 모든 것을 관찰할 수 있는 사물에 부합되도록 성서의 권위에 대한 정의를 귀납적으로 추구해 갔다. 교회사가들에게는 바로 이 점이 있어서 이 일은 성서학자 제롬과 신학자 어거스틴과의 사이에 있었던 고대의 논쟁을 회상케 할 것이다.

이빈 세미나에서 정식으로 신앙고백서를 작성하지 않은 것은 참가한 대표자들이 모두 개인 자격으로 온 것이고 공적인 신문으로 온 것이 아니었기 때문이다. 그러나 이 회의에서는 다음 선언문을 채택하여 공포했다.

“심경은 성령에 의해서 받은 거룩한 책

이며 독자적으로 영감을 받았고 삼위일체 하나님이 계시하신 말씀이다.”

이 회의에서 지적한 독자영감설은 ‘받아쓰기’를 의미하지는 않는다. 그 의미에 대한 순수한 이해는 말을 이어 가는 고리와 같은 것이다.

“성서는 완전히 정확하며 신앙과 생활에 유일 무오한 법칙으로서 믿기에 합당한 책이다”. 또한 이 회의에서는 ‘신앙과 생활’이라는 제한된 글귀에다가 중추적인 중요성을 두었는데 여기서 무제한적인 무오설 교리에 대한 일치는 보지 않았다. “그 이유는 하나님의 말씀이 인간의 손으로 기록되었고, 특별히 정확한 학문적인 훈련은 역사적인 전후 관계를 연구하는데 유효하게 사용되어 왔다. 모든 성경은 구원의 역사를 설명하고 말씀이 육신이 되신 예수 그리스도를 가리키고 있다. 또한 하나님이 자기 백성들에게 성서를 위탁하신 것은 그 백성들로 하여금 성서를 찾고 하나님께 복종하며 그를 증거하도록 하기 위한 것이다. 그리고 그의 성령의 역사를 통해서 하나님은 인간의 구원을 위하여, 그의 교회를 훈련하시고 다스리시기 위하여, 그리고 그의 목적을 성취하시기 위하여 성서를 유효하게 사용하도록 하셨다.”

이것이 성서의 권위를 위한 세미나에서 작성된 공식 성명서였다. 거기에 참석했던 많은 사람들이 절실하게 느낀 것은 이 진리의 말씀이 오늘의 세계에서 더 많이 쉽게 이해될 수 있는 말로 번역되어야 하겠다는 것이다. 그래서 논의한 끝에 아래와 같은 비공식적인 성명서를 작성하였다.

“성서의 중요성에 대한 태도는 기독교 세계의 도처에서 새롭게 변하고 있다. 로

마 카톨릭 인에서 일어나고 있는 성서연구의 부흥과 전교회들, 망라하여 성서의 메시지에 대한 관심이 증가되고 있는 현상은 그 메시지에 대한 현대적인 혼란과 함께 복음에 대한 임무에 새로운 노력을 해야겠다는 부르짖음이기도 하다. 이와 같은 현상 가운데서 우리는 하나님의 거룩한 말씀을 우리의 표현 방법으로서 우리의 신앙생활로서는 충분히 증거할 수 없다는 것을 잘 알고 있다. 그러므로 우리는 성서의 능력과 권위를 다음과 같이 증거하도록 제의한다. 즉 모든 성서는 믿기에 합당하며 그 말씀은 하나님의 진리를 말하고 인간 생활의 가장 깊은 문제에 대한 궁극적인 대답을 준다. 성서는 지나간 많은 세기를 통하여 십자가에 죽으시고 부활하신 구원자이신 그리스도에게 인간들을 인도해 주었다. 그리고 우리는 성령의 능력 안에서 성경이 읽혀지고 선포될 때, 오늘날도 이 일이 이루어질 것이라고 확신한다. 우리는 성서 안에 굳게 서서 심판과 은총을 선포하는 능력있는 하나님의 음성을 분명히 들어야 할 이 깨어진 세대에 성서를 주어야 한다.”

“성서는 인간과 국가에 대하여 그들이 행해야 할 행위의 영구한 표준을 보여 준다. 크리스천은 우리의 병든 사회의 고통과 불의에 대하여 충분한 관심을 가지는 일에 그들 자신이 때때로 실패했고, 또한 죽어가는 사람들에게 생명의 말씀을 설교하는 일에도 실패의 기록을 남겼다. 그러므로 우리는 이 세상뿐만 아니라 오는 세상에 대해서 소망을 주는 성서의 말씀을 선포하는 데 우리 자신을 새롭게 해야 할 것이다.”

<96면에 계속>

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Everybody Says He's Going Places, Lord

¶ See him over there, Lord, driving the new blue car? He's in a hurry to get home so he can get ready to go out again.

¶ He's always in a hurry, Lord. He knows what he wants and how to get it. His future in business is carefully mapped out. He's a young executive, and he lives in the right neighborhood, belongs to the right clubs, and attends the right church.

¶ But he feels awfully threatened, Jesus, by a lot of things and people. He doesn't see why his world can't remain secure, old-fashioned, Protestant, and white. If some foreigners in Africa or Asia are causing trouble, he doesn't see why America doesn't really stand up to its enemies, because then there would be peace and security.

¶ Reading the newspaper disturbs him. If only something could be done by the government about some of these problems—the spread of Communism, violence in our cities, black people claiming equality with whites—then he could see more point to his working so hard for security.

¶ He's looking out the window. Does he see persons, or just things? Does he see you standing on the street, Jesus?

—From *Are You Running With Me, Jesus?* Prayers by Malcolm Boyd, published recently by Holt, Rinehart, & Winston, Inc., New York.

PONDERABLE . . .

Standardization

By FRANK McGEE

AT LAST, an explanation as to why we dance the frug, the twist and other athletic steps. According to Gerald Sykes, who heads the liberal arts program at Columbia University, we frug as a defiant gesture of independence in our increasingly homogenized world. Thus, the frug is not just a dance to emphasize sex but a dance to emphasize the ego. With this information in hand, I have no doubt that dancing masters will soon invent the Ego, a dance which demands no partner—only oneself, shaking in splendid, solitary aloneness.

Modern Revolt

Dancing is but one of the many ways in which modern man revolts against the standardization of society. Wearing mass-produced clothes, eating brand names and watching the same program on television that millions of others watch, today's American is hard put to demonstrate his uniqueness, the worth of his ego. He learns at an early age that he is the sole possessor of his fingerprints, but in his life from then on demands a certain degree of conformity that submerges the self in the interest of a mass society. If he rebels, his rebellion often takes the shape of anti-social activity. He demonstrates, carries placards for unpopular causes; he commits a crime to make society aware of his unique presence; and he frugs, partly for pleasure, but mostly, as Gerald Sykes believes, to propagandize his ego.

The desperate desire to stand out from the herd takes strange forms. The desire translates in this country into an inordinate worship of public figures, for they are the ones who have managed to stand out, and so they deserve our adulation and interest. This worship is probably childish; it usually is harmless, but it could become dangerous if it attaches itself to a political figure who abuses the trust placed in him by an adoring public. The possibility of this happening has been heightened, mainly because of technological advances in communications.

If Mr. [Secretary of Health, Education and Welfare] Gardner's assumptions are correct, those in the nation who should lead don't because they lack confidence in their decision-making powers. According to him, these men "require that the question be put through a series of clearances within the organization and let the clearance settle it." In other words, nobody wants to be caught making a wrong move, sounding difficult or saying something that might mark him as

The NBC News broadcaster gave this on one of his "Emphasis" programs.

a loner and not a team player.

Computerized Block Arts

One of the reasons for this lack of decision-making apparently is the reliance on public opinion polls, cost-accounting devices, information processing and statistical systems. Man, it appears, is relying more and more on the block arts as performed by computers to arrive at a decision. The American executive is substituting method for occasional madness of intuition and hunch. In fact, the hunch-player who is so convinced of the worth of his own stand that he will decide contrary to fact is fast disappearing from the scene. One wonders in today's environment of decision by default how Henry Ford might have fared with his ideas of assembly line production and a wage scale of five dollars a day.

Our nation, perhaps, became great because of men who could and did make decisions. We didn't get where we are today with a dose of antileadership vaccine but with a dose of guts to make a decision and stick by it. Luckily, there are still enough men in the United States who don't subscribe to decision by clearance and who have the confidence to lead. But perhaps there ought to be more around than there are to off-set the distribution of the "anti-leadership vaccine."

PONDERABLE . . .

Vietnam Choice

Twenty-four Anglican and Protestant clergymen in Australia, led by Alan Walker, in a call for peace with justice:

Even a Communist government in Vietnam, with a measure of neutrality toward both the West and Communist China, would be better for the Vietnamese people than a continuation of the war . . . We are convinced that good diplomacy could achieve such relative neutrality.

We believe that the majority in both the north and south want a cessation of the war more than anything else. It is not fair to prolong the sufferings of the people in order to use them as shield against the spread of communism, however undesirable such a spread may be.

Teaching Religion

RONALD GOLDMAN, senior lecturer in education at Reading University (England) to the North of England Education Conference:

It is not the task of the school to make

Christians. That is the business of the church. The school's task is to help the pupil encounter the Christian faith and put it alongside his experience to see if it is true for him.

The widespread use of the Bible, especially in primary schools, must be questioned not only as wasteful, but as impeding sound religious and moral development. The major enemy today is no longer sectarianism but religious literalism and Biblical authoritarianism, which is the death of imagination, spirituality, and religious insight. . . .

A diet of Bible stories may retard a child's thinking by simply reinforcing crude, materialistic and literal religious ideas.

WHERE ARE THE NINE?

By HARRISON RAY ANDERSON

We drove to church that morning with a keen sense of gratitude. The year coming to a close had been filled with God's mercies. Among these mercies was the word of the physician, after radical surgery, that recovery would be possible. Who then does not want to fall on his knees?

The sermon was about gratitude and its ugly opposite. The scripture was Doctor Luke's reporting of Jesus healing the ten lepers and his surprise when only one returned to thank God. The question Jesus asked stuck in my mind as we drove away from the service: Where were the nine that morning in that well-to-do California suburb? I made up my mind I would watch as we drove back to the ranch and see, if I could, where the nine were on that particular morning. They would have been found in other places in city or in country but here is where I found them in suburbia that day.

- (1) Working in the garden.
- (2) Painting the new house.
- (3) Washing the car.
- (4) Riding on the trail.
- (5) Entertaining weekend guests.
- (6) On the golf course.
- (7) Driving to an appointment.
- (8) Watching T.V.
- (9) Sleeping off the week's exhaustion.

Not one of the nine evil in itself but, "Where are the nine?" and read again (Luke 17:19) what they failed to receive.

"In the land of lobelias and tennis flannels

The rabbit shall burrow and the thorn revisit,

The nettle shall flourish on the gravel court,

And the wind shall say: Here were decent godless people:

Their only monument the asphalt road
And a thousand lost golf balls."

—T. S. ELIOT.

The Presbyterian Outlook

OLD IN SERVICE

CONTINUING THE PRESBYTERIAN TRIBUNE

NEW IN SPIRIT

Vol. 148. No. 5. January 31, 1966

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● NEWS ROUNDUP . . .

WHEELS. "Churches on wheels" and churches made of standardized components are suggested by Anglican Bishop Hugh Ashdown of Newcastle, England, as a way of countering the high cost of maintaining places of worship. He contends, "We are overloaded with bricks and mortar."

BAPTISM. All Saints Episcopal Church in Atlanta recently received John Jackson Altizer, infant son of Thomas J. J. Altizer, the "God is dead" theologian who privately baptized the child shortly after his three-month-premature birth last April. A religion professor at Emory University, Dr. Altizer, who is not a minister, said he baptized the infant at the university hospital when it appeared that his life was in danger.

ADDICTION. The Washington office of the National Council of Churches has urged that churches throw their full support behind federal legislation which would bring aid to those faced with narcotic addiction and drug abuse. Several prospective bills before the Congress would bring sweeping reforms in this area.

BRAZIL. Baptism by immersion when requested by the convert has been authorized by the Synod of the Evangelical Reformed Church in Brazil. The synod stressed the equal status of sprinkling and immersion.

REPRESENTATIVE. When the new bishop of the Episcopal Diocese of North Carolina, Thomas Fraser, is installed Feb. 1, the service will be held in the Covenant Presbyterian Church, Charlotte, N. C., because no Episcopal church is large enough for the anticipated 1,300 persons who will attend. Also in attendance will be representatives of Protestant, Roman Catholic, Greek Orthodox and Jewish bodies.

PULPIT. Two Protestant clergymen preached from a Roman Catholic pulpit in Worcester, Mass., for the first time. With the congregation made up entirely of priests, Malcom Matheson, a Congregationalist and president of the Greater Worcester Area Council of Churches, recognized the "unique" experience, as did Charles V. Bergstrom, a Lutheran pastor.

LAITY. More than 11,000 Catholics from 21 countries have already taken part in courses of theology for the laity

U. S. Church's 1965 Record

Agency Receipts

Presbyterian, U.S., agencies report an increase of \$316,155 in receipts over 1964—84.2% of the budget, \$8,398,593. In 1964, 82.2% of the approved budget was received. The record from living donors only (not including income from investments, legacies, etc.) follows:

	1965		1964
Annuities & Relief (Atlanta)...	\$ 702,435		\$ 656,666
Christian Education (Richmond)	637,048	67%*	625,850
Church Extension (Atlanta)---	1,320,419	66.1	1,295,936
General Fund (Atlanta)-----	1,081,811	67.1	1,020,986
Interchurch Agencies -----	19,003	66.1	18,226
World Missions (Nashville)---	4,639,214†	95.3	4,457,970

* Percentage of the approved budget. † Other World Missions income: \$385,924, for a total of \$5,025,138, compared with \$4,838,635 in 1965.

COUNCIL SPONSORED LAY STUDIES POINT TO UNTAPPED RESOURCES

Everybody agreed that the meeting was different from all others preceding it. There were the usual delegations from the 13 North American area churches belonging to the World Presbyterian Alliance, the contacts with friends usually seen each January at some off-season resort hotel, the report on civil and religious liberty (see page 5), information about some of the smaller churches, particularly in the Caribbean area.

What made the 1966 meeting in Atlantic City different were two things: (1) Extended talk about manifestations of the Holy Spirit, and (2) the presence

ANNUAL SERVICE IS HELD IN WASHINGTON

WASHINGTON, D.C. (RNS)—With more than 700 persons joining them, President Johnson and Vice President Humphrey, along with numerous members of Congress, participated in a service of intercession and Holy Communion a little more than three hours before the 89th Congress convened for its second session.

Edward L. R. Elson, minister of the National Presbyterian Church, where the service has been held annually, led in prayers for the President, Congress, for all in authority, the church, world peace and for courage and divine guidance for the nation.

Following the service, William Phelps Thompson, moderator of the United Presbyterian General Assembly, escorted President Johnson from the church, while Dr. Elson escorted Vice President Hum-

of two Roman Catholic officials as observers and participants.

From early morning until late at night on the central day the Council heard reports from ten or twelve task forces that had been at work during the past year in following-up the World Alliance theme of the Frankfurt Assembly of 1964, "Come, Creator Spirit!" In attempting to explore further what Presbyterians from across the world had focused on, the Area Council had charged Margaret Shannon with carrying out a study program. Miss Shannon was director of relations for the United Presbyterian, USA, Commission on Ecumenical Mission and Relations; now executive director of United Church Women. She and Carl A. Setterstrom of Paramus, N. J., a Rexall Drug vice-president, had directed the work in a dozen cities, and for the Atlantic City meeting they brought together the task force leaders to talk about what had happened.

Remaking Men

All the groups had been seeking to discover "what, in their practical experience, the Holy Spirit is doing in the remaking of men and women today," and in reporting to the Council they were to indicate what evidence they see "of the Spirit of God in the remaking of man in secular society."

In Toronto, a small group of corporation executives looked at the question in terms of decision making; in Chicago, 10 to 25 people in labor were involved;

issue in the light of community and social tensions; in Bethlehem, Pa., it was in the field of arbitration between labor and management; in Atlanta, United Presbyterians and Roman Catholics; in New Rochelle, N. Y., family tensions; in Garden City, N. Y., women's leisure time activities; in Haddonfield, N. J., a group in technology and science; in Memphis, two groups faced the issue separately, physicians and lawyers; in Princeton, N. J., the members were men in "middle management" positions. In all, more than 1,000 people were involved in the program during the year.

Whatever they might have had to say before they began, they had a common conclusion: Something significant happened to them, and they were not averse to describing it as the work of the Holy Spirit.

Professional men who had been reluctant to assembly participants in their group found a readiness to accept the assignment that surprised them, even on the part of some who had appeared hard and unresponsive. And they found an interest in the plan which carried them into far more sessions than they had projected.

The Garden City women, for example, were to meet four or five times during the year, but they became so concerned with the study that they met every Tuesday morning, moved out into field trips for first-hand information, stopped for book studies of Acts and Ephesians, and drew together information from 125 wives of Wall Street-type men on their leisure time involvement.

A consulting theologian was provided for each task force, not as a member, but to be called when needed.

Members of the Council were visibly impressed by what had been done. They saw far-reaching possibilities in the method as well as in a deeper exploration of the specific consideration. The Roman Catholic observers were particularly impressed and they said so. Bishop Ernest L. Unterkoefler of the Charleston, S.C., Diocese, thought he might copy the plan for rank-and-file Catholics to come to grips with the results of Vatican II. (*Editorial, page 8.*) The other Roman Catholic observer was Msgr. William W. Baum, executive director of the Bishop's Commission for Ecumenical Affairs, Washington, D. C.

Reports of the task force studies are to be provided in printed form, the per-copy price depending on the quantity desired. Orders are to be placed with the Council secretary, President James I. McCord of Princeton Seminary, Princeton, N. J.

On Vatican II

In other features, Council members heard a report on the final session of Vatican II by Richard H. N. Davidson of Toronto (*OUTLOOK, Jan. 10*); they heard from Richmond Smith, new secre-

tary of the department of theology of the World Alliance; they learned that conversations between United Presbyterians and Roman Catholics were to be expanded, with invitations extended other churches in the Council to provide representation; and they were given a progress report by the area theological committee which is studying "The Holy Spirit and Human Culture."

Orthodox Conversations

Plans are to be made to enter into conversations between representatives of the Reformed churches represented in the Council and leaders of the Eastern Orthodox church.

It was reported to the Council that the Synod of the Reformed Churches in the Netherlands had voted to apply for membership in the World Alliance, bringing the total number of churches to 95 in 66 countries. Of three Reformed groups in Holland, this church, with 800,000 members, is second in size to the Netherlands Reformed Church which has 3.5 million members.

Officers named to head the Council include: Charles C. Cochrane, Westmount, Quebec, pastor, chairman; Robert P. Johnson of the Fifteenth Street church, Washington, D. C., pastor, vice-chairman; Paul J. Achtemeier, Lancaster, Pa., recording clerk; Glenn W. Moore, Summit, N. J., finance chairman; and Frank H. Heinze, Philadelphia, publicity representative. Marion de Velder, Reformed Church in America stated clerk of New York, was the retiring chairman.

Next year's meeting will be held Jan. 10-12 in Memphis.

More Reformed Bodies To Join in Talks

WASHINGTON, D. C. (RNS)—Presbyterian-Roman Catholic talks, launched in 1965 for the first time on an official basis, are expected to be broadened soon to include formal participation by members of Reformed bodies in addition to the United Presbyterian Church, USA.

Richard L. Davies of Washington, chairman of the United Presbyterian Commission on Ecumenical Mission and Relations, said here following a meeting of the dialogue group's steering committee that increased Presbyterian-Reformed participation was to be formalized at the meeting of the World Presbyterian Alliance's North American Area Council at Atlantic City, N. J.

At the first two dialogue sessions, Reformed Church in America and Presbyterian, U.S., representatives were present as observers.

Considerable progress was made by the steering group, Mr. Davies said, in preparing for the May 12-14 meeting of the full joint committee. Those sessions will take place at an unspecified location in the New York City area.

"We reaffirmed," Mr. Davies said,

"that the theme of our conversations is to be concerned with the relationship between the Roman Catholic and Reformed churches in various aspects dealing with reform and renewal of the church."

Study Commissions

The steering committee established two special study commissions, one on theology and the other on worship and missions.

The dialogue group leaders also announced agreement on two study subjects for each of the special commissions.

The theology group is to examine "Divine Revelation and its Transmission—Scripture and Tradition in the Renewal of the Church" and "Baptism as the Most Ecumenical Sacrament."

The worship and missions commission was charged with continuing work on a common book of worship and Bible study for Catholics and Presbyterians—a project given tentative approval at the last full joint committee meeting. Also, an inventory of all existing Catholic-Presbyterian cooperative projects is to be prepared.

Named to head the special commission were:

THEOLOGY—Robert McAfee Brown, Presbyterian theologian and professor of religion at Stanford University, Palo Alto, Cal., as chairman, and Father Killian McDonnell, O.S.B., of St. John's Abbey and University, Collegeville, Minn., secretary.

WORSHIP AND MISSIONS—Henry G. J. Beck, professor of church history at Immaculate Conception Seminary, Darlington, N.J., chairman, and John Coventry Smith, general secretary of the United Presbyterian Commission on Ecumenical Mission and Relations, secretary.

It was indicated that the study of baptism would at the present time be confined to theological examination.

Common Baptism Mentioned

Though consideration of a common baptismal rite for the two churches has been suggested, they said, the joint committee is not yet working on a proposal for common baptism.

Earlier it was revealed by Msgr. Beck that discussion of a common baptismal rite was raised at the meeting this Fall of the joint committee.

His own thought, Msgr. Beck said, was that such a common rite would be used only for children in Catholic-Presbyterian marriages and that the rite would have to be based on the ancient church heritage.

THERE IS within this world no gulf between higher and lower human beings; to each is the highest open, each life has its entrance to reality, each kind of man has his eternal right, from each thing does a way lead to God.—MARTIN BUBER.

KEYES GROUP SAYS BIG GAINS ARE MADE IN "FIRST YEAR"

PRESBYTERIES in the U. S. Church receiving any unusual overtures from what had been thought to be unlikely sources may be able to discover an overall pattern being worked out, if the publicized "confidential" strategy of "Concerned Presbyterians" is dependable.

In recent meeting of some presbyteries overtures have attacked the National Council of Churches or other pet foes of the CP group, and it seems that a succession of these will be observed, all in line with CP plans.

Stepped-up activity has marked the group's work this year, with the naming of George T. Peters of Knoxville, Tenn., as field director, and with his and Kenneth S. Keyes' itinerating across the church. Mr. Keyes is a Miami real estate promoter who has been identified with this effort for more than twenty years (OUTLOOK editorials, Apr. 26, May 24). He bears the title of president of the current expression of the organization. A recent letter to his colleagues told of meetings held in Tampa, Louisville, Montgomery, Columbia, Mobile, Chattanooga, Greenville and elsewhere, and the availability of Roy LeCraw of Atlanta upon his return from Japan and Taiwan where he was at work "with our conservative missionaries."

"Markèd Changes" Claimed

A Keyes claim is that already "there has been a marked change in the number of conservative votes cast on controversial issues. Especially encouraging is the fact that in several presbyteries, control has already shifted during the last year to conservative hands." No such change, he said, should be expected in the General Assembly in the first year of the present effort, but he did claim credit for a result which, he said, "came out loud and clear when the overture from the Synod of Virginia asking the Assembly to reopen merger talks with the USA Church was soundly defeated by a 3 to 1 vote." He made no mention of the opposition to this step which came from people who had led in former efforts toward a U.S.-USA reunion.

Mr. Peters was expected to have visited 54 of the 80 presbyteries by the first of January, "meeting with groups of leaders to develop plans to make the conservative voice effective in the various areas."

Chapters in Every Church

It is expected that every presbytery and synod shall have a "strategy" committee. Indeed, "the plan" calls for chapters in every church. Instructions say, "If the Session of the local church is

sympathetic to our movement, these meetings could, with the permission of the Session, be held on the church property. . . . If the Session . . . is not in sympathy . . . , we would advise against setting up any formal organization. In such instances individual 'concerned' Presbyterians should meet from time to time with likeminded individuals in the area for fellowship and prayer, discussion of the work of our denomination and formulation of plans to obtain the support of officers and other leaders in the churches."

"The primary objective" is indicated as "enlisting the support of ruling elders and deacons. . . . If we are to achieve our goals it will be necessary for Sessions to send as their representatives to presbytery men who are not only informed regarding the issues confronting the church but are willing to speak out boldly against the programs and pronouncements that are currently diverting our church from its basic mission. A primary objective of each local chapter or group, therefore, will be to try to have their Sessions appoint men of this calibre to serve at presbytery—men with the courage of their convictions, willing if necessary to differ with their own pastors, expressing their convictions in Christian love, when their pastors do not see 'eye-to-eye' with them on the matters before the church."

A full-scale plan of operation suggests "prayer, distributing literature, enlisting new members, holding group meetings, participating in area meetings, encouraging members to write letters, encouraging subscriptions to *Presbyterian Journal*, electing new church officers, and encouraging Sessions to send overtures."

Electing Church Officers

On electing church officers, the directive says, "Many of our churches follow a rotation system in electing their church officers. Concerned Presbyterians should be alert to the opportunity this provides and give prayerful consideration to the qualifications of the men to be nominated to the end that men who are dedicated to the Bible and to the Biblical Standards of our church will be selected for positions of leadership."

About the overtures: "Concerned Presbyterians should encourage their Sessions to send resolutions or overtures to their presbytery on vital matters. Suggestions for such overtures will be sent from time to time by the headquarters office to chairmen of local church groups."

In their efforts to capture control of a presbytery, CPs recommend: "The 'concerned' ministers in a presbytery or area should be asked to serve as an Ad-

visory Board and be invited to meet with the presbytery or area committee from time to time so that the benefit of their counsel will be available to the Coordinating Committee."

Presbytery Strategy Committee

More specific directions to be anticipated, however, are seen in regard to the "presbytery strategy committee" which should consist of three to five "ruling elders who have had experience representing their Sessions at presbytery and synod and a like number of 'concerned' ministers." Activities of this committee include:

"1. Making sure that all ruling elders appointed to represent their churches at presbytery have information in advance on any vital matters, committee appointments, etc., that will be coming up at the meetings.

"2. Seeing that as many conservative elders and ministers as possible are nominated and elected to the Nominating Committee, Committee on the Minister and His Work, and other important presbytery committees, and to the boards of schools, colleges, orphanages and other institutions of the church where directors or trustees are chosen by presbytery.

"3. Seeing that as many conservative ministers and elders as possible are nominated and elected as Commissioners to General Assembly.

"4. Seeing that overtures on important matters are prepared, introduced and adequately supported on the floor of presbytery.

"5. Working to elect a conservative minister or layman to serve as moderator of presbytery is most important."

Pre-Presbytery Caucus

Then, in a directive which has been seen working out in several presbyteries in recent years: "It is suggested that the Strategy Committee invite all 'concerned' ministers to meet with the ruling elders representing 'concerned' churches a few days before each stated meeting of presbytery or each called meeting where important business will be coming up. Purpose: to select in advance the men they will nominate and support for important posts and to plan their strategy for handling other key issues that will come before presbytery."

Similar steps are advised at the synod level. For many years it has been known that such meetings were held in relation to the General Assembly.

In a year-end appeal for funds, a Keyes letter said the "program is much further advanced than we anticipated it would be when we organized a year ago." However, it was indicated, "it will be necessary for us to receive just about twice as much in gifts as we received this first year . . . to carry out the expanded program which your trustees have approved for 1966."

The Presbyterian Outlook

Continuing The Presbyterian Tribune
Serving the Presbyterian Churches,
U.S., and U. P., USA

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Editorial and Business Offices

512 E. Main St., Richmond, Va. 23219
Olat Milton 9-1371 Night: ELgin 8-69B7

EDITORIAL

What Laymen Can Do

Almost everyone who has had any relation to the task force studies growing out of the "Come, Creator Spirit!" theme of the Frankfurt Assembly (see page 3) sees more implications than had already been mentioned. The deep, personal involvement of members of the groups and the effect of the experience on them predominates, but there are other lessons to be drawn, particularly in the area of method.

For one thing, it is obvious that we are often too timid in what we request of busy but committed people. For a significant endeavor, they are willing to give whatever is required. And we need not be reluctant to ask "top" people in business and the professions to devote the needed time to an assignment. The pity is that from far too many we expect little or nothing, and if we enlist their active participation we give them insignificant tasks. We seldom challenge able church men and women at the point of their particular experience and training and help them find meaningful ways to

relate this religiously. Consequently, the church suffers and individuals are doomed to peripheral relationships.

It is also interesting to see how far such groups can go "without benefit of clergy." In most of the experimental groups it was guaranteed that no minister should participate lest he be the dominant member. To be sure, there are risks, but they are worth taking. In far too few situations are there enough adequately trained laymen. Therefore, any provision for producing them should be encouraged.

When the reports from the studies are printed there will be much to be drawn from their substance. It is to be hoped that both substance and method will point lessons to be heeded.

Who Is My Neighbor?

The Joint Season of Christian Witness began on the stroke of midnight, January 1, 1966. A new year is a good time to begin something new. As Presbyterians start on this new venture it is hoped that we will be aware that here is an opportunity to discover afresh how our witness as Christians can be carried out.

The theme, "Mission the Christian's Calling," should have an impact on the life we live. It will encourage us to stop thinking of mission only as something that professional missionaries do overseas or in the less privileged parts of this country. We can learn that every Christian participates in the worldwide mission of the church—beginning where he lives.

Probably the most provocative piece of the materials for this study is the film, "Almost Neighbors." This is a professionally made movie that concerns a middle-class family of suburbia U.S.A. They are so "average" that the father is successful in business, thoughtful of his wife, a good father to his boys and a Sunday Christian. The mother "thinks with her emotions" and is so sheltered that she tends to avoid facing reality. To find explosive conditions in their own town as well as in the South American country they briefly visited, is a great shock to both of them. How they react and grow into maturity is a presentation that should make us ponder how mature our own faith really is.

The fact that it is sometimes suggested that this theme does not emphasize world missions, should make us reflect on where our concern for the mission of the church begins. Are we so eager to see Christ's way of life followed in Congo that we overlook opportunities to be the church where we live? One person in this film asks, "Don't you think it's about time you stopped being an observer and became a participant?" How would we as Christians answer that, as we review our own lives?

—LAURA B. (Mrs. Charles A.) LOGAN

Asian Reactions to Vietnam

A Japanese Christian peace mission to the United States has recently suggested that American attitudes on Vietnam are disappointing. The trouble, it implies, is American "ignorance of the actual situation in Vietnam," and "lack of understanding of Asian problems."

Ironically this is precisely the kind of criticism that Korea has been leveling against the Japanese. Korean journalists returning from Vietnam have expressed shock at what the Japanese public is being told about the war and have publicly accused the Japanese press of distorted coverage.

The fact is that there is no single "Asian position" on Vietnam. Asian attitudes to Asian problems are just as complex as is the nasty, little Vietnam war itself.

To forget this is to fall into the lamentable error of a recent East Asia Christian Conference meeting called to provide American church circles with an understanding of Asian thinking on Vietnam. Representation turned out to be overbalanced with Indonesian and Burmese delegates. In Asian politics this is like loading the dice. Where were Korea, Taiwan, the Philippines and Malaysia, to say nothing of India and Japan?

This is important. For Indonesia, Burma and Ceylon tend to sympathize with Hanoi and the Viet Cong. But Thailand, South Korea, Taiwan, the Philippines and Malaysia, give more support to the official American position. Korea, in particular, which preserved its independence only by such a war, feels a debt to the defense of freedom and is sending 20,000 men to fight in Vietnam.

Japan and, until recently, India are in a difficult, different category, best described perhaps as an anti-war mystique. It stands for peace but is criticized for lack of concern about the conditions.

An "Asian viewpoint," if there is one, would be a kaleidoscopic combination of all three of these conflicting attitudes as they shift about in the sun on the edge of the shadow from Peking.

—SAMUEL HUGH MOFFETT

GUEST EDITORS

Georgia Legislators

Monday was a bleak day for democracy. "Georgia legislators refused to seat Rep.-elect Julian Bond of the 136th House District because of his support for a Student Non-Violent Coordinating Committee statement which condemned U.S. action in Vietnam and expressed sympathy for draft card burners. Mr. Bond made it clear that he wouldn't destroy his own card, even though he said he admired those who had the courage to do so.

We deplore the SNCC statement and we disagree with its rash charges con-

THE PRESBYTERIAN OUTLOOK

MINUTES OF THE MEETING OF THE COUNCIL
ROYAL ASIATIC SOCIETY, YONHA BRANCH
(February 16, 1966)

The meeting of the Council of the Royal Asiatic Society, Yonha Branch, was held at the home of Ambassador and Mrs. Ferring on 16 February, 1966. Present were Ambassador Ferring, Ambassador Chamberd, Mr. Robert Kinney, Dr. Paul Crane, Dr. HAHM Pyong-chun, Dr. David Steinberg, Dr. LEE Sun-keun, Dr. Spencer Palmer, Dr. Kenneth Duce, Mr. HIN Chun-yop, Dr. DONG Chun, Mr. George Chalmers and Dr. Samuel H. Moffett. Dr. Palmer was welcomed as the newest member of the Council.

The minutes of the preceding meeting were read and approved as amended. The Treasurer's report from Mr. Carl Miller, who was absent, was presented and accepted. It reported a balance of ~~784,217~~ ^{779,917} won, with twenty new members since the last meeting.

Due to the inadequacies of present arrangements, it was agreed to try to arrange meetings at the Citizens Hall small auditorium or the YMCA in March.

The President and the Program Committee reported on plans for future meetings:

- March 9. Allen Clark, on A Guided Tour of Seoul
- March 23. Ambassador Datt on Vietnam; or Col. Tusher on Indonesia
- April 13. Panel on Korean Attitudes: Dr. Palmer, Dr. Paik, Dr. Crane, etc.
- April 27. Col. Tusher on Indonesia; or Amb. Datt on Vietnam
- May Evelyn McCune
Kim Sun-woo, a Buddhist priest

Other suggestions for future meetings included: Mrs. Choi of Kwha on the Tong-il Church; Dr. Cho Yong-sik on Korea's future; Dr. Suh on North Korean economics; Prof. Donald Shiveley of Harvard

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on Studies in Oriental Languages; Seminar on Communist Strategy; Lee Chong-Sok on Politics and Korean Nationalism; Samuel H. Koffett on the Early Years of the Communist Take-over in China; Kenneth Bunde on the Disestablishment of Japanese Shinto, and William Woodward on Japanese Sects. It was suggested that some closed seminars for free discussion of critical issues might be of value.

A report on the Society's publication plans was given. Dr. Steinberg suggested publication of original research in monographs or books on Korea, where such material is too lengthy for the Transactions. Feb. 24 was set as a date for a meeting of the Publications Committee.

The Membership Committee suggested separation of book sales and membership payments at Society meetings. The Committee was asked to review the matter of special rates for Korean graduate students.

Society Tours to Taiwan in March, and to Cheju-do and Chinhae and in April were announced.

A letter from Dr. William Douglas was received inquiring about the David Allison Douglas Memorial Scholarship Fund, which amounts to about 62,000 won annually for Korean students. The officers were asked to investigate and report on the use of this fund, and the Choe Myung-woo Fund (about 517,000 won for Korean scholarship) as well.

The next Council Meeting was set for 16 March, the place to be announced.

Respectfully submitted,

Samuel H. Koffett
Recording Secretary

MINUTES OF THE MEETING OF THE COUNCIL
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Samuel H. Moffett
Recording Secretary

3.4th Air Division Korea
Osan Air Base
Feb. 28, 1966

THE DEFENDER



GUEST SPEAKER—Dr. Sam Moffett, noted author and lecturer, spoke at the Double 5 Service Club at Osan last week. The Korean-born speaker discussed Korean customs and answered questions from the floor. (USAF PHOTO)



KOREAN
CUSTOMS & MORES

by DR. SAM MOFFETT

23 FEB

1930 HRS

DOUBLE 5 SERVICE CLUB

Sandbar Club Boasts Heavy Show Slate

SEOUL AB—A heavy week of special floor shows is scheduled for the Sandbar Officers' Open Mess and the Lucky Seven NCO Open Mess between Wednesday and the weekend.

Slated for the Sandbar are the Jazzmen Wednesday, the K-T Three show Saturday and the Au Go Go from the Philippines Sunday.

Show time at the Sandbar is 9 p.m.

At the Lucky Seven club Wednesday will be a group called the K'mchi show. Bill Clark's western group plays Thursday. During the weekend the K-T Three also plays at the Lucky Seven Saturday, while the Au Go Go takes the spotlight there Sunday.

Shows at the sergeants' club start at 8 p.m.

Double 5 Features Pancake Derby

OSAN AB—George Washington's birthday, as well as Shrove Tuesday and Pancake Derby Day are all featured events at the Double 5 Service Club tomorrow.

Pancake Derby Day begins the festivities at 10 a.m. with "pancake flippin' races." Win or lose, everyone still gets to eat his fill of flapjacks with cherry sauce.

Later in the day, George Washington's Birthday is the event to watch for as the Double 5 breaks out cake, coffee and musical entertainment to the tune of The Group, Osan's newest combo.

Smith, Potts Engagement Told

OSAN AB—Mr. and Mrs. Robert G. Potts of Colts Neck, N.J., have announced the engagement of their daughter, Miss Nancy Potts, to Air Force 2nd Lt. Westcott H. Smith, son of Air Forces Korea Commander Brig. Gen. and Mrs. Pinkham Smith.

PEANUTS

(Courtesy of United Features Syndicate)



Miss Sweetheart—Karen Champeau, San Diego, Calif.

Seoul Toastmasters Organized

SEOUL AB—The "Chosun Few" Toastmasters International Club in Seoul, believed to be the only active Toastmasters Club in Korea, was recently organized by 6146th Air Force Advisory Group personnel.

The new organization, which meets on the first and third Thursday of each month at the K-16 NCO Club, is open to all military personnel in Korea. According to president Bob Caires, the new group has fifteen members and room for fifteen more. At least five more members are needed

before the "Chosun Few" can be officially recognized and receive the Toastmasters International charter.

Toastmasters International is a non-profit, nonpartisan, nonsectarian, educational organization comprised of over 3,800 clubs. Three hundred of them are on U.S. military installations throughout the world. Each member has the opportunity to improve his public speaking abilities, conduct meetings, and develop executive capabilities through practice and constructive suggestions.

The average membership

per military club is 20 to 25 persons, though President Caires noted that the "Chosun Few" want a slightly larger membership because of the fast turnover of personnel in Korea.

Persons interested in the Toastmasters International are cordially invited to attend one of the luncheon meetings of the "Chosun Few" at the K-16 NCO Club. Club officers Bob Caires, Joe Prevost, or Sam Hanley, all at telephone number Clover 6322, will be glad to answer any questions about the new organization.

By Charles M. Schatz

Mr. Osan Ugly, Sweetheart Named At Party

OSAN AB—Both the Miss Sweetheart and Mr. Ugly of Osan contests last week drew large crowds at the Double 5 Service Club's Valentine Day Party.

Miss Karen Champeau of San Diego, Calif. took the Miss Sweetheart honors with her picture being entered by A2C Gary Wilkins, 6314th Supply Squadron. Runner-up in the sweetheart competition was Mrs. Gary Lemons of Riverside, Calif. Her picture was entered by A2C Gary Lemons, 6314th Consolidated Aircraft Maintenance Squadron.

The Ugliest Man title went to SSgt. Haze Tingle, 6314th Supply Squadron. Sergeant Tingle won hands down over eight other contestants. The "ugly" contest was actually a type of popularity contest with monetary votes being cast for each candidate. A total of \$57 is the result of the contest, with the money going to the Supply Squadron supported Myung Yun Orphanage.

Doctor Moffett Lectures Wed.

OSAN AB—Dr. Sam Moffett, noted missionary, author and speaker, is scheduled to appear at Osan's Double 5 Service Club Wednesday at 7:30 p.m. for an informal discussion of Korean customs.

Following the discussion, the floor will be open for questions.

Dr. Moffett, the son of a pioneer Presbyterian missionary, was born and raised in Korea. He is a graduate of Wheaton College, Princeton Theological Seminary, and Yale University.

Following WW II, Doctor Moffett was assigned to China as a missionary where he also was professor at Yenching University and at Nanking Theological Seminary. Two of the Doctor's books are "Where'er The Sun," 1953; and "Christians Of Korea," 1962.

from the
DEFENDER

EDITORIAL DESK

Red Blueprint For Victory

Nearly six months have elapsed since Lin Piao, Defense Minister of Red China, published his article, "Long Live the Victory of the People's War." Time, however, has not dulled his message. All over the world, experts on Red China have accepted his words as a blueprint for Communist world domination.

the
balance



This article has been compared to Hitler's "Mein Kampf," in which der Fuehrer spelled out his plans for Nazi conquest. Unfortunately, many free people refused to take Hitler seriously. We cannot afford to repeat this mistake as regards Lin Piao's message! The essential points are:

- A weak country (China) defeated a strong one (Japan) because it fought a people's war under Communist leadership.
- This led to Communist control of China; it breached the imperialist front, changed the world balance of power, accelerated revolution everywhere.
- Today the United States is repeating the past aggressions of Japanese and Nazi imperialists.
- Downtrodden people can free themselves from the imperialists by following the example of Red China.
- First winning control of Asia, Africa and Latin America, the Communists will surround and overwhelm the advanced nations of Europe and North America.

Lin Piao has completely misrepresented the role of the United States and other free nations in trying to help the developing nations. He is concocting a witch's brew of hate in areas where we are trying to help people and nations to better living.

No boxer ever won a victory by going into a ring blindfolded. If we are going to defeat Red aggression, we cannot delude ourselves as to Communist aims. Lin Piao's article will be available in most service libraries in the near future. Read it, then reflect on what it means to America and other free nations. (AFPS)

★ ★ ★
Quote Of Note

"The exploration of the military potential of space, both manned and unmanned, is still only at its beginning. Our future plans will be aimed at..."



Koreandom

How To Give A Korean Greeting

By Rev. Young Wha Kim
Koreans express greetings in many ways. However, bowing and shaking hands are the most common.

Shaking hands may either be done in the western manner or by using both hands and shaking hands longer. This two hand method denotes greater friendship.

Bowing is done in three different ways. The slight bow, bending about 15 degrees, is observed between friends of the same age and by seniors to younger individuals. The deep bow, about 35 degrees, is given by younger people to seniors. The final bow is the traditional bow. This is a ceremonial bow and is observed on special occasions like New Year's Day.

For a man, the traditional bow involves kneeling and placing his palms in a triangular shape on the floor, in front of himself. He then bends over and touches the

Dear Sirs

It is felt that a grave error was made on your part in your Feb. 14, 1966 edition. It should read as shown below:

In late 1964 a K.P. fee of \$1.00 was charged but before the summer of 1965 it was raised, repeat raised to \$1.50. A couple of months later it was raised, repeat raised to the sum of \$2.00. You may note that this is a increase of 100% in less than 1 year.

The main reason for these losses was the increase in help in the number of employees and the drop in strength.

The 24% of airman that refused to participate in this voluntary, repeat volunteer K.P. fee, were assigned K.P. duties. If this is considered

benefiting, then acknowledgement is noted.

The present rate of: \$2.50 is a 150% increase in less than 1 year with the possibility of another increase in a short time. The reason for the next increase is the 30% increase that is being awarded Korean employees.

Please print a retraction or correct the misleading information published by your staff.

EQUAL TIME DESIRED

(Editor's note; all original info came from Lt. Bourdon. His reply follows.)

The K.P. & Waitress Fund has experienced difficulty in operating successfully for the past two years. In late 1964, the fund charge was \$1 per man, but in June 1965, the K.P. & Waitress Fund was directed to provide funds to pay Severance Pay and Annual Leave. As a result of the requirement, the fee was raised to \$1.50.

In July 1965, the fund was directed to pay an annual bonus of \$2,600. As funds were not available, 5th AF gave our K.P. & Waitress Fund the money to provide this, and in order to pay this requirement in the future, a raised of 50¢ per man per month was necessary, bringing the charge to \$2 per month.

In Dec. 1965, we were again directed to provide a 2nd annual bonus, therefore, on Dec. 28th, the CBF council voted to increase the charge from \$2 to \$2.50 per man each month.

David A. Bourdon
1st Lt. USAF
Custodian IIF

Mortal Acts Affect The Immortal Soul

By Chaplain (Capt.) Joseph Kennedy

Mortal sin is not merely something we do. It is something we become. Evil is essentially in the will, it takes place in the mind and affects our immortal souls. It is quite possible that in a rash moment a man might not be too concerned about

similar to a fish caught upon a hook and held fast by it.

Our Lord says that, "everyone who commits sins is a slave of sin."

"Do not err," says St. Paul, "neither fornicators, nor idolators, nor adulterers... will possess the kingdom

of God."

But fornicators and adulterers are hardly free men. They are slaves to the flesh. Mortal sin does not liberate but rather imprisons. A man refuses to serve God and in this act, he submits to the degrading captivity of sin.

KOREAN CUSTOMS AND MORES - Wed, 23 Feb 1930 - Dr. Sam Moffett, author missionary and dynamic public speaker, is coming to the Double Five for an informal discussion of Korean customs. After his fire side talk, feel free to ask this authority the many questions that may have been puzzling you. Dr. Moffett was born and reared in Korea. He is the son of a pioneer Presbyterian missionary who was stoned in the streets of Pyongyang, Korea when he arrived there many years ago. Following World War II, Dr. Moffett was a missionary in China where he was professor at Yenching University and then at Nanking Theological Seminary. After being under communist house arrest, Dr. Moffett finally was able to return to the US. He was reassigned to Korea in 1955. Dr. Moffett is a graduate of Wheaton College, Princeton Theological Seminary and Yale University. Two of his best known books are WHERE'ER THE SUN 1953 and CHRISTIANS OF KOREA, 1962.

USAF TALENT CONTEST

ALL KOREA

AT OSAN 11 APRIL

PACAF

AT TACHIKAWA 18-23 APRIL

USAF

AT WESTOVER 2-6 MAY

Feb 25 '66



초 청 장
INVITATION

초 청 장

한국 국회내의 기독교 지도자 협회와 국제 기독교 지도자 협회가 공동으로 주최하는

박 대통령 각하

중심으로 삼부요인과 각계의 국가지도자들을 모시고 "기도회를 겸한 조찬회"를 아래와 같이 개최하고자 귀하를 초청하오니 부디 참석하여 주시기 바라나이다.

때 : 1966년 3월 8일 오전 7:30—9:00

곳 : 조 선 호 텔

국회 기독교 지도자 협회

회 장 박 현 숙

총 무 김 영 삼

(단 출석 여부를 동봉한 카-드에 기입하여 3월 3일까지 보내 주시기 바랍니다. 회비는 500원이며, 내빈 제위는 당일 7:20까지 전원 착석하셔야 합니다.)

*You are cordially invited to the
Presidential Prayer Breakfast*

with

His Excellency

Chung Hee Park

President of the Republic of Korea

and other National Leaders

jointly sponsored by

Korea National Assembly Christian

Leadership and International Christian Leadership

Tuesday, March 8, 1966

7:30 - 9:00 a.m.

Guests to be seated by 7:20 a.m.

Chosun Hotel

Seoul, Korea

*R.S.V.P. via enclosed Chairman Memo. Hyun Seok Park
card by March 3 Executive Secy. Mr. Yung Sam Kwon
Ticket 500 Won Korea National Assembly
Christian Leadership*

March 7 1966

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“대통령 기도 조찬회”는 많은 나라에서 그 나라의 대통령을 중심으로 삼부요인들, 성직자들과 사회 각계 지도자들이 한 자리에 모이는 연중 행사입니다.

이 모임은 번거로운 일상 업무의 한 때를 쯤 개내어, 국가 발전의 기틀이 될 수 있는 영적 가치를 재 평가하는 시간입니다.

국제 지도자 협회는 현재 40여개 국가와 미국의 거의 모든 주에 그 지부가 설치되어 있습니다.

“공의는 나라를 영화롭게 하나니라.”

—잠언 14:34—

A Presidential Prayer Breakfast is, in many countries, an annual event at which gather the president, members of the executive, legislative and judicial branches of government, clergy and lay leaders.

It is a time taken in the midst of the press of daily activities and duties to rededicate ourselves to the spiritual values which have been and are basic to the success of any nation.

As to the International Christian Leadership, at present it has spread to over forty countries on every continent and most states in the United States.

“Righteousness Exalteth a Nation.”

— Proverbs 14:34 —



내통령 기도 조찬회

Presidential Prayer Breakfast

순서
PROGRAM

1966년 3월 8일 (화)
오전 7:30-9:00
조선호텔

Tuesday, March 8, 1966
7:30-9:00 a.m.
CHOSUN HOTEL

순서

- 개회사.....박현숙의원
- 개회기도.....길진경목사
- 신약성서낭독.....김종필의원
(고린도전서 13장)
- 구약성서낭독.....김영삼의원
(시편 23편)
- 인사.....정일권국무총리
W·존스씨
- 독창.....장춘덕선생
- 국가 지도자를 위한 기도.....김활란박사
- 맺세지.....김준곤박사
리처드·헬버슨박사

대통령 각하 말씀

- 축도.....강신명박사

Presidential Prayer Breakfast

PROGRAM

- PRESIDING Madame Hyun Sook Park
Korea National Assembly
- INVOCATION Rev. Greenfield Kiel
- NEW TESTMENT LESSON The Honorable Jong Pil Kim
(I Corinthians 13) Chairman, Democratic Republican Party
- OLD TESTMENT LESSON ... The Honorable Yung Sam Kim
(Psalm 23) Floor Leader, Minjung Party
- REMARKS H Kwon Chung
Premier, the Republic of Korea
Mr. William C. Jones
President, W.C. Jones Intertype Service
- VOCAL SOLO Mr. Choon Duk Chang
- INTERCESSION FOR NATIONAL
LEADERS Dr. Helen Kim
- MESSAGES Dr. Joon Gon Kim
Dr. Richard C. Halverson
- THE PRESIDENT OF THE REPUBLIC OF KOREA
- BENEDICTION Dr. Shin Myung Kang

March 8, 1966

순서

Presidential Prayer Breakfast

PROGRAM

개회사.....박현숙 의원

개회기도.....김진경 목사

신약성서 낭독.....김종필 의원
(고린도전서 13장)

구약성서 낭독.....김영삼 의원
(시편 23편)

인사.....정일권 국무총리
W·존스 씨

독창.....장춘덕 선생

국가 지도자를 위한 기도.....김활란 박사

맺세지.....김준곤 박사
리처드·헬버슨박사

대통령 각하 말씀

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Dr. Richard C. Halverson

THE PRESIDENT OF THE REPUBLIC OF KOREA

BENEDICTION Dr. Shin Myung Kang

1/24/58

bro's meeting for 14th Annual Prayer Breakfast - Wash. DC

The deepest and deepest mankind today... is one of belief

We're discussing the more serious a man is who believes wrongly, the more dangerous he is "1st Cor. 13:8 - It makes us app' what a man believes in long as he is sincere" "의는 나라를 영화롭게 하느니라"

잠언 14:34

"Righteousness exalteth a nation"

PROVERBS 14:34

• Real democracy can work only in the context of the Bible.

For most of representative govt is to be found - Bible: "Cut democracy from its roots in the Bible... (and) it is doomed"

John F. Kennedy - Our nation was f'd on 2 great principles: religion, freedom of religious conviction. But without rel. conviction there will be no religious freedom.

"only Christ can make democracy work"

"주의 영이 계신 곳에는 자유함이
있느니라"

고린도 후서 3:17

"Where the Spirit of the Lord is,
there is liberty"

II CORINTHIANS 3:17

SAMUEL HUGH MOFFETT

Born: Pyengyang, Korea, April 7, 1916

Citizenship: U.S.A.

Parents: Samuel A. Moffett and Lucia Fish Moffett

Education: A.B. Wheaton College, 1938
Th.B. Princeton Theological Seminary, 1942
Ph.D. Yale University, 1945

✓ Ordained: Presbyterian Church U.S.A., 1943

Married: 1) Elizabeth Barnwell Tarrant, 1942; deceased January 1955.
2) Betty Eileen Flower, September 1956

✓ Employment: 1) Missionary to China 1947-1951
Faculty, Yenching University, Peking 1948-49
Faculty, Nanking Theological Seminary, Nanking 1949-50
2) Visiting lecturer, Princeton Theological Seminary, 1953-55
3) Acting Candidate Secretary, Presbyterian Board of Foreign Missions, 1954-55
4) Missionary to Korea, 1955-
Professor, Presbyterian Theological Seminary, Seoul 1959-
Commission Representative in Korea 1960-64
Dean of the Graduate School, Presbyterian Theol. Sem. 1966-
Principal, Andong Bible Institute, 1957-59
U.S. Commission on Education in Korea, 1963
Board of Directors, Yonsei University, 1957--
President, Korea Branch, Royal Asiatic Society, 1968
Board of Directors, Soongsil Middle and High School

Author: 1) Where'er the Sun, Friendship Press, 1953
2) The Christians of Korea, Friendship Press, 1962
3) Joy for an Anxious Age, United Presbyterian Church, 1966

6 copies

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Faculty, Yenching University, Peking 1948-49

Faculty, Nanjing Theol. Sem., Nanjing 1949-50

2) visiting lecturer, Princeton Theological Seminary, 1953-55

3) acting card date secretary, Presbyterian Board of Foreign
Mission, 1954-55

4) missionary to Korea 1955 -

Professor, Presbyterian Theological Seminary, Seoul 1955 -

Commission Representative in Korea 1960 -

Marrried - 1) Elizabeth Barnwell Tarrant ¹⁹⁴², deceased ~~1955~~ Jan. 1955

2) Betty Eileen Flower, Sept. 1956

0/...
Sam Moffett

1. Latin's gone
peace is too
Singin' and shoutin'
From every pew.
2. Altar's turned around
Priest is too
Commentator's yellin'
"Page twenty-two".
3. Communion rail's going
Stand up straight
Kneelin's suddenly
Out of date.
4. Processions are forming
In every aisle
Salvation's organized
Single file.
5. Rosary's out
Psalms are in
Hardly ever hear
A word against sin.
6. Listen to the Lector
Hear how he reads
Please stop rattlin'
Then Rosary beads.
7. Padre's lookin' puzzled
Doesn't know his part
Used to know the whole deal
In Latin, by heart.
8. I hope all changes
Are just about done
That They don't drop "Bingo"
Before I've won.

From Msgr. Genpe Carroll
Send, Kneen
May 1966

韓國의 梵鐘 소리 發表會

*The Appreciations of
Buddhist Temple
Bells Sounds of Korea*



日時 1966. 5. 18. 3—6 P.M
場所 드 라 마 셴 타
Drama Center

主催 韓國文化財研究會
後援 文 教 部
韓 國 日 報 社

프 로 그 램
PROGRAM

1. 國 民 儀 禮
National Anthem

2. 開 會 辭 韓國文化財研究會 顧問 朴 彝 淳
Introductory Remarks.....*Park Yi-Sun, Adviser of Korean Cultural
Treasures Institute*

3. 經 過 報 告 韓國文化財研究會 副會長 趙 奎 東
Summary of Research Methods.....*Prof. Cho Kyu-Dong, Vice President
Korean Cultural Treasures Institute*

4. 祝 辭 文敎部長官 權 五 柄
Congratulatory Address.....*Minister of Education, Kwon Oh-Byong*

學術院 院長 李 丙 燾 博士
*Director of the Korean Academy of
and Sciences, Dr. Lee Byong-i*

리 차 아 드 · 리 트
Rev. Richard Rutt

5. 外國人이 본 韓國의 梵鐘...서울神學大學 大學院 院長 삼월·H·모펏트 博士
A Foreigner's View of Korean Bells*Dr. Samuel H. Moffett*

韓國의 梵鐘소리의 特徵.....서울大學校 音樂大學 教授 金 興 教
Unique Characteristics of Korean Bells*Prof. Kim Heung-Kyo*
Music College, Seoul National University

韓國의 梵鐘소리의 發表.....韓國文化財研究會
Playback of Korean Bell Sounds. *K.C.T.I.*

“韓國의 寺刹” 文化映畫上映.....韓國文化財研究會 提供
Cinema: “Buddhist Temples of Korea” (*Produced by K.C.T.I.*)

閉 會

Concluding Remarks

韓國의 梵鐘 目錄

1. 上院寺鐘—Sang-Won Temple Bell
2. 奉德寺鐘—Bong-Douk Temple Bell
3. 龍珠寺鐘—Yong-ju Temple Bell
4. 天興寺鐘—Choun-Hung Temple Bell
5. 水原八達門鐘—Pal-Dal Mun Gate Bell
6. 來蘇寺鐘—Nai-So Temple Bell
7. 塔山寺鐘—Tap-San Temple Bell
8. 德壽宮美術館一號鐘—No. 1 Bell, Fine Art Museum In Duk-Soo Palace
9. " 二號鐘—No. 2 Bell
10. " 三號鐘—No. 3 Bell
11. " 四號鐘—No. 4 Bell
12. " 五號鐘—No. 5 Bell
13. 奉恩寺僧房鐘—Bong-Eun Temple, Monk Hall Bell
14. 傳燈寺鐘—Jeun-Dung Temple Bell
15. 泰安寺鐘—Tai-An Temple Bell
16. 興天寺鐘—Hung-Choun Temple Bell
17. 普信閣鐘—Bo-Sin Temple Bell
18. 奉先寺鐘—Bong-Soun Temple Bell
19. 洛山師鐘—Nak-San Temple Bell
20. 海印寺大寂光殿鐘—Dai-Juk Kwang Jun Hall Bell, Hae-In Temple
21. 甲寺鐘—Kap Temple Bell
22. 普光寺鐘—Bo-Kwang Temple Bell
23. 金山寺鐘—Kum-San Temple Bell
24. 法住寺中師子庵鐘—Jung Saja Am Bell, Bop-Joo Temple
25. 無量寺鐘—Mu-Ryang Temple Bell
26. 龍珠寺大雄殿鐘—Main Hall Bell, Yong-Ju Temple
27. 開運寺鐘—Kai-Un Temple Bell
28. 仙巖寺大覺庵鐘—Dai-Kak Am Bell, Seun-Am Temple
29. 直指寺鐘—Jik-Ji Temple Bell
30. 麻谷寺鐘—Ma-Kok Temple Bell
31. 華溪寺鐘—Hwa-Kye Temple Bell
32. 通度寺鐘—Tong-Do Temple Bell
33. 開巖寺鐘—Kai-Am Temple Bell
34. 華嚴寺大鐘—Hwa-Am Temple Bell
35. 江華邑鐘—Kang-Hwa Bell
36. 實相寺鐘—Sil-Sang Temple Bell
37. 泉隱寺鐘—Choun-Eun Temple Bell
38. 桐華寺鐘—Dong-Hwa Temple Bell
39. 儒達寺鐘—Yu-Dal Temple Bell
40. 仙巖寺小鐘—Seun-Am Temple Bell
41. 奉恩寺鐘—Bong-Eun Temple Bell
42. 大興寺洗塵堂鐘—Sej-in Dang Hall Bell, Dai-Hung Temple
43. 大興寺千佛殿鐘—Chon-Bul jun Hall Bell, Dai-Hung Temple
44. 大興寺清神庵鐘—Cheoung-Sin Am Bell, Dai-Hung Temple
45. 松光寺鐘(完州)—Soung-Kwang Temple Bell (Wanju)
46. 華嚴寺小鐘—Hwa-Uom Temple Bell
47. 龍興寺鐘—Yong-Hung Temple Bell
48. 奉元寺새전鐘—Bong-Won Temple Bell
49. 梵魚寺鐘—Beom-Ue Temple Bell
50. 仙巖寺中鐘—Seun-Am Temple Bell
51. 仙巖寺小鐘—Seun-Am Temple Bell
52. 孤雲寺鐘—Ko-Un Temple Bell
53. 多率寺鐘—Ta-Sol Temple Bell
54. 多率寺奉日庵鐘—Bong-Il Am Bell, Ta Sol Temple
55. 雙溪寺鐘—Ssang-Kye Temple Bell
56. 修德寺鐘—Su-Duk Temple Bell
57. 青岩寺鐘—Choung-Am Temple Bell
58. 泰安寺小鐘—Tai-An Temple Bell
59. 德壽宮美術館李朝六號鐘—No. 6 Bell, Fine Arts Museum In Duk-Soo Palace
60. 雙溪寺國師庵鐘—Kuk-Sa Am Bell, Ssang-Kye Temple
61. 海印寺鐘—Hae In Temple Bell
62. 禪院寺鐘—Sun-Won Temple Bell
63. 大興寺大雄殿鐘—Main Hall Bell, Dai-Hung Temple
64. 通度寺法堂鐘—Main Hall Bell, Tong-Do Temple
65. 神勒寺鐘—Sin-Luk Temple Bell
66. 甲寺小鐘—Kap Temple Bell
67. 松廣寺鐘(昇州)—Song-Kwang Temple Bell (Sungju)
68. 參堂鐘—Cham-Dang Bell
69. 法住寺圓通寶殿鐘—Won-Tong Bojun Hall Bell, Bop-Joo Temple
70. 雙溪寺小鐘—Ssang-Kye Temple Bell
71. 祇林寺鐘—Ji-Lim Temple Bell
72. 仙巖寺雲水庵鐘—Un-Su Am Bell, Seun-Am Temple
73. 法住寺鐘—Bop-Joo Temple Bell
74. 鳳停寺鐘—Bong-Jueng Temple Bell
75. 禪雲寺鐘—Seun-Un Temple Bell
76. 白蓮寺鐘—Baik-Youn Temple Bell
77. 佛國寺鐘—Bul-Kuk Temple Bell
78. 編鐘—Pyon-Jong
79. 凝安之樂姑一姑洗宮—Ung An Ji Ak-Ko Soun Kung

MINUTES OF THE RAS COUNCIL MEETING * May 18, 1966

The May meeting of the RAS Council met for a dinner meeting at the home of Dr. David Steinberg. Those present were Robert Finney, Ambassador Ferring, Dr. George Paik, Dr. Paul Crane, Dr. Lee Sun-Keun, Dr. David Steinberg, Benjamin Weems, Dr. Cho Min-Ha, Dr. Hahn Pyung-Choon, George Chalmers, Dr. W. K. Tunce and Dr. Samuel H. Moffett.

The Minutes of the April meeting were read and approved.

Mr. Finney, reporting for the program committee, commented on changes in program plans. Mrs. Pearl Buck has cancelled her trip to Korea; and no word has been received from Mrs. Evelyn McCune about her visit; and Ambassador Dat has been called to Saigon for consultations. Dr. George Paik will speak to the ~~association~~ on June 1 on "Korean Ideals". Future program plans include ~~and~~ a speaker from the anti-communist seminar; Dr. Son Nan-Won on North Korean Economic Policy; Prof. Bradway, Co-director of Dartmouth's Center for Comparative Studies, and perhaps a performance of "Chun Hyang Song".

The following Tour plans were outlined:

- May 20-22. Cheju-do
 - May 27-29. Island hopping in the Yellow Sea
 - June 3. Fulkogi on the Han River, with music provided by Alan Heyman.
 - June 4-6. Weekend in a Korea home in the Kwangju area.
- It was suggested that two types of tours should be programmed: the regular RAS luxury tours, and simpler less-expensive tours as an alternative.

The Publications Committee reported progress. Mrs. Choi's manuscript on the Tong-il Pyo is in preparation, and plans are in process for an issue of the Transactions on the subject of Korean Cults. The Committee will meet on May 27 at the Finney home to discuss publication plans.

It was agreed to donate 12 to 15 sets of recent RAS Transactions for presentation to leading Korean universities and colleges.

The Treasurer was instructed to bring in a specific recommendation on reduced rates for members, if one member of the family is already a member.

There was discussion about purchase of new books on Korea for sale to members, and about keeping the RAS library at the Korean Research Center up-to-date on new books.

The meeting adjourned at 10 pm. with thanks to the Steinbergs for their hospitality. The next meeting will be on June 15 at the home of Dr. Lee Sun-Keun.

Respectfully submitted,
Samuel H. Moffett

Society

May 18
1966

PRAY — PRAY IN A PRAYER GROUP —
 HELP START A NEW PRAYER GROUP — AF-
 FILIATE YOURSELF AND YOUR GROUP WITH
 THE INTERNATIONAL PRAYER FELLOWSHIP
 — FIND A PRAYER PARTNER IN SOME RA-
 CIAL, NATIONAL, OR DENOMINATIONAL
 GROUP OTHER THAN YOUR OWN — PRAY

International Prayer Fellowship

Central Committee Members At Large

Mr. Sei-Whan Chang
 Rev. David Cho
 Rev. Milla Chun
 Dr. Okgill Kim
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 Rev. Kwon-Chan Lee
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 Editor-in-Chief — Helen Loomis
 Editor — Kathleen Crane



First International Prayer Fellowship Conference,
 Upper Room, Seoul, Korea May 23-27, 1966

Have you longed for deeper spiritual companionship? Have you felt the need of a vital and continuing experience of being one of a group like the one Jesus talked about when He said, "Where two or three are gathered together there I am in the midst?" Have you wanted to be a more dedicated instrument in God's hands to help make His Will known and accomplished to the ends of the world?

The INTERNATIONAL PRAYER FELLOWSHIP offers you an opportunity for this experience.

In an address to the first International Prayer Fellowship Conference in Seoul, Korea, on May 27, 1966, Dr. Helen Kim said, ". . . We can see that there are endless changes in our world. Man and our world need changes and they are coming ceaselessly.

The problem here is this: How are these changes being made or how should these changes be made? . . . the changes which progress on the strength of God's will are the only ones which are good, sound and beautiful. Therefore, even though the changes are made through human beings, the absolute motive and standard should be that of God's will, not what we want. Only when will the changes in our world be just, righteous, and beneficial."

ORIGIN. The INTERNATIONAL PRAYER FELLOWSHIP was born late in May of 1966 in Seoul, Korea, at the 80th anniversary of the introduction of Christianity to Korea, in the Upper Room of Yonsei University. The 80th birthday of the Republic of Korea was being celebrated at the same time. The Fellowship movement was born out of the experience of women who have suffered from foreign domination, war and invasion, with the cooperation of others whose experience has given them a deeper understanding of the suffering and needs of the world.

The prayers of many individuals and groups reach to the ends of the world. The INTERNATIONAL PRAYER FELLOWSHIP is unique in that members must have prayer-partners of another nation, race, or denominational affiliation and that as many Fellowship groups as possible have such people in their membership. The Fellowship is a child at present, but a solidly built, sturdy child who is growing in strength, vision and accomplishment.

ORGANIZATION. The official name of the organization is the INTERNATIONAL PRAYER FELLOWSHIP and groups, national, regional, and local, continue to be organized in Korea, Taiwan and the United States. Plans for the future include the beginning of groups in other countries.

International headquarters are at The Upper Room, 22 Dae-Shin-Dong, Sudaemoon Ku, Seoul, Korea. American headquarters are at Lake Junaluska Assembly, Lake Junaluska, N.C. 28745, U.S.A.

The Fellowship is a voluntary organization which aims to avoid over-organization and expects to develop with emphasis on the spiritual.

PURPOSE. The purpose is to strengthen the prayer life of all believers, without regard to race, nationality, or creed, and to promote an international prayer fellowship movement. Further, the purpose includes a plan to promote annual INTERNATIONAL PRAYER FELLOWSHIP Conferences and the organization of small INTERNATIONAL PRAYER FELLOWSHIP Groups in cities, churches, schools and other places in various countries and areas.

MEMBERSHIP is open to all who subscribe to the purpose and participate in the work through prayers and gifts.

OFFICERS include Honorary Chairmen, a Chairman, Vice Chairmen to insure international representation, Secretaries for different language groups, and a Treasurer. A General Meeting will be held every four years and there will be meetings of the Central, Executive and Regional Committees to carry on the necessary business of the Fellowship.

SUPPORT. To help keep the spiritual emphasis clear, the work of the Fellowship is to be carried on through the faith-contributions of the members.

WHAT CAN WE DO? At the conclusion of the first INTERNATIONAL PRAYER FELLOWSHIP, Dr. Helen Kim quoted, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17) She spoke these words at the close, "Until we meet at the gracious throne of God, let us ride over this world upon two wheels, the life of prayer and the life of service. We owe it to Christ, our Lord, and to our posterity that we obey His command and turn the course of history toward His kingdom and His righteousness."

JUNE 8

Tenth Annual Conference
Korea Association of Voluntary Agencies
June 8 and 9, 1966
at
Walker Hill

* Then last said that to give even a cup of cold water in Thy Name to one in need is an act of faith and love. Teach us to give both the cup and the Name. When we give the cup without the Name, forgive us for our lack of faith - even the devil can change stones into bread. If we give the Name without the cup of water to those who thirst, forgive us for our lack of love. *sgm*

Theme: KAVA's Role in Korea's Development

Wednesday, June 8

0830 - 1000

Registration and Social Hour

Morning Plenary Sessions

1000 - 1045

Invocation - Dr. Samuel H. Moffett
Greeting - ^{Prime Minister Chung Il Kwon} ~~President Park Chung Hee~~
Republic of Korea
The Reverend J. Elmer Kilbourne, presiding

1045 - 1115

"KAVA's Contribution Through The Years"
The Reverend J. Elmer Kilbourne
President of KAVA

1115 - 1215

"An Effective Health and Social Welfare Program For Korea"
Minister Chung Hi Sup
Ministry of Health and Social Affairs
The Rt. Reverend Msgr. George Carroll, presiding

1230 - 1400

Luncheon Convention
Pacific Night Club
Mr. Frank Ryan, presiding
Speaker: Dr. Robert Humphrey
"Cross-Cultural Relations In The Free Alliance"

Afternoon Committee Sessions

1430 - 1530

* RELIEF AND SOCIAL WELFARE COMMITTEES IN JOINT SESSION

Topic: "Planning for Prevention of Child Abandonment"

Moderator: The Reverend Louis O'Connor, Jr.
Panel: Mr. James Hostettler, Mr. Kim, Won Kyu

- "Facing Facts"
- "Korea's Concern"
- "Some Programs of Prevention"

* EDUCATION AND COMMUNITY DEVELOPMENT COMMITTEES IN JOINT SESSION

Topic: "The Prospects for Consumer Cooperatives in Korea"

Moderator: Mr. Paul H. France
Panel: Sr. Mary Gabriella, Dr. Roh Chang Sup,
Dr. Pak Hi Sup, Mr. H.B. Kim, Mr. Peter Feddema, Mr. Leland Voth

I have

* THE HEALTH COMMITTEE

Topic: "Accomplishments and Opportunities for Health Advance in Korea"

Moderator: Captain Theodore H. Gabrielson, M.D.
Panel: Dr. Florence Murray, Dr. Howard Moffett,
Dr. Han Sang Tae, Dr. Ronald Dietrick
Resource People: Dr. Cha Yoon Goon, Dr. Ernest Weiss,
Dr. Roberta Rice

"Past Accomplishments"
"Efforts Under Way Today"
"Proposals by the Korean Government"

1530 - 1600

Coffee Break

1600 - 1700

* RELIEF AND SOCIAL WELFARE COMMITTEES IN JOINT SESSION

Topic: "Planning for Prevention of Child Abandonment"
(Continued from previous hour)

Moderator: The Reverend Louis O'Connor, Jr.
Panel: Mrs. Kim Chung Ho, Mr. Frank Ryan

"Korea's Concept"
"Projecting Plans"

* COMMUNITY DEVELOPMENT AND RELIEF COMMITTEES IN JOINT SESSION

Topic: "Planning The Future of Community Development In Korea"

Moderator: Mr. Leland Voth
Panel: Dr. Roh Chang Sup, Mr. J.B. Crouse,
Mr. Gleason Rohlf, Mr. Peter Feddema,
Mr. Yoon Eul Byung, Mr. Paul H. France

"Looking Ahead in Community Development in Korea"
"Coordination of Relief Activities in Community Development"
"Community Development Through Land Reclamation"

* THE EDUCATION COMMITTEE

Topic: "Cooperation In Technical Education"

Moderator: Dr. Peter Van Lierop
Panel: Mr. Paek Hi-Sop, The Rev. Paul Bahillo,
Mr. Leland Voth, Dr. Rudy Klimes, Dr. Lee Won-Seol,
Mr. Niels Beck

"Training Semi-Technicians at the High School Level"
"Training Technicians at the Junior College Level"

* THE HEALTH COMMITTEE

Topic: "Health Problems Unique to Korea"

Moderator: Dr. George Rue

Panel: Dr. Laurence Simpson, Dr. Charles Tabor,
Mr. John McBryde, Dr. Ernest Weiss, Sr. Gilmary

Resource People: Dr. Yun Yu Sun, Dr. Lee Yaung Choon,
Dr. Huh Young, Dr. Lee Sung Hee
Mr. Merrill Grubbs, Dr. Phil Hong

"Diseases Unique To Korea"

"Yuntan Poisoning"

"Promiscuous Use of Drugs"

"Developing Health Insurance"

1730 - 1900

Dinner With Friends At Walker Hill

1900 - 2000

Evening Program

Operetta Excerpts: The Fragrance of Spring (Choonhyang)
The Sogang College Drama Club
Cosmos Sky Lounge

Thursday, June 9

Morning Plenary Sessions

0930 - 1030

Invocation -

"An Effective Education Program for Korea"

Minister Kwon O-Byong

Ministry of Education

Dr. Horace G. Underwood, presiding

1030 - 1100

Coffee Break

1100 - 1200

"The Prospects for Korea's Future"

Mr. Chu Yo-Han

Member, President's Scientific and Economic Council

Mr. A.B. Batalden, presiding

1230 - 1400

Convention Luncheon

Pacific Night Club

The Reverend A.M. Oliver, presiding

Speaker: Mr. Roger Ernst, Deputy Director, USOM K

"Korea On The Road To Self-Reliance"

Afternoon Committee Sessions

1430 - 1530

* THE SOCIAL WELFARE COMMITTEE

Topic: "The Role of the Social Worker in Welfare
Programs"

Moderator: Mrs. Elizabeth Hayes

Panel: Mr. Gotfred Rekkebo, Mrs. Kang Duk-Soon,
Mr. Jo Sung-Se

Topic: "Introduction of Social Workers to Korea"
"Social Workers Evaluate Their Role"

"Government Social Workers Face the Challenge
of Social Problems"

"Re-Defining The Role of The Social Worker"

* THE RELIEF COMMITTEE

Topic: "The Future Role of Relief in Korea"

Moderator: The Reverend A.M. Oliver

Panel: Mr. J. Elmer Kilbourne, Mr. Joseph Bailey,
Msgr. George Carroll, Mr. Michael G. Rellis,
Mr. Kim Won Kyu, Col. W.E. Cox, Mr. Robert
Galloway

"Emergency Relief Procedures"

"Is There A Need For Used Clothing?"

"What About the 'Little Fellow'?"

* EDUCATION AND HEALTH COMMITTEES IN JOINT SESSION

Topic: "Meeting Human Need At A Time of National
Modernization"

Moderator: Sr. Mary Gabriella

Panel: Dr. Han Sang Tae, Dr. Kim O-Kil, Dr. Paul S.
Crane, Fr. M. Quiery, Mrs. Hong Sin-Yung

* THE COMMUNITY DEVELOPMENT COMMITTEE

Topic: "What To Expect From Community Development"

Moderator: Mr. Peter Feddema

Panel: Mr. Yoon Kil-Byung, Mr. H.B. Kim, Dr. Roh
Chang-Sup, Mr. Joo Sung-Kyu, Mr. Leland Voth,
Mr. Paul France

"Results of Community Development Activities
in India"

"The Role of Community Development in Korea's
Development Program"

"Raising the Korean Standard of Living Through
Community Development"

1530 - 1600

Coffee Break

1600 - 1700

* ALL COMMITTEES IN JOINT SESSION

Topic: "What Then Is Our Role?"

Moderator: Mr. A.B. Batalden

Panel: Dr. Paul Crane, Mr. J.B. Crouse,
Mrs. Elizabeth Hayes, Sr. Mary Gabriella,
Mr. Paul France

1800 - 1900

The Annual Awards Dinner
Awards and Entertainment
The Cosmos Sky Lounge
The Reverend J. Elmer Kilbourne, presiding

TB patients - 5.1%

leprosy - 100,000 (of whom 39,000 are registered)

5125 Punjab (75 private; 41 KANA)
1205 Madhya (513 private; 69 KANA)
701 High Schools (316 private; 43 KANA)
70 Universities - (56 private; 21 KANA)

SCHOOLS IN KANAS

Prayer

3 dan Choi Sung Ku.

O gracious Father
we thank Thee for the Bible.
If we find knowledge in Thee
and guidance for our lives.
we would learn well Thy teachings
So that we may be loyal to Thee
preaching the gospel to - sinful men and women.
salvation through Jesus Christ, Thy only-begotten Son.
Give us Holy Spirit for to be faithful servant
In the name of Christ, our Redeemer. A-men

June 10, 1956

miss of 2H 21
(Yi Chai-Hui)

Mercyful Father,

You must have a purpose for my life.

Let me know what it is.

O my Master, help me (to) endure even misfortune with courage and find my way out of the dark wood of despair.

If I could go close to the Lord only through adversity and affliction, give me ability to overcome all that pain.

Almighty God, protect me from all the hurts and dangers from the devilish world.

I want to communicate and converse with the Lord every day through prayer in secret.

I wish I could live only looking up Jesus all my life.

Follow me and teach me the right way of the Christian's true life.

Lead me to live every day as a heaven-sent gift and as fully as if it were my last day on earth. O Master, let me walk with you.

All the way My Savior lead me.

I want to illumine the bright light of the Lord over the evil world as a little lamp.

Truth of God be shown through my thought and behavior and the whole personality.

I prayed all ^{In} the name of (my) Jesus
in Christ my Savior.

A-men.

English Sermon Group.

educated by Dr. Moffett.

Today's daily pray.

NAME. Kim, Hyung Bok.

class. 3rd year class.

Date. 1966. 6. 10.

O, God our Lord, I thank thee now because of forgiving my daily sins and guilts.

My trinity God, give me a good faith which is to believe your living and resurrection.

Make me follow our Lord Jesus Christ ~~of~~, our savior, not a human Jesus of Nazareth who could not resurrect from death. I pray now in

Jesus' name. " Amen "